

HOWNIKAN

PEOPLE OF THE FIRE

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Citizen Band Potawatomi Tribe

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Tribal security officer George Washington looks on as Police Chief Dave Kubiak serves vacate order on EMCI principal Leroy Wheeler

Bingo! Tribe prevails in litigation seesaw

By Pat Barrett

The Potawatomi Tribe took control of its own bingo hall, lost and regained it within a span of four days earlier this month.

On August 30, Chairman John Barrett ordered the tribal police to remove Enterprise Management Consultants, Inc., bingo hall managers since 1982, from tribal property. The removal action followed negative rulings against EMCI by the State Supreme Court and Western District (see sidebar) and culminated five years of litigation between the tribe and the Norman-based firm.

In less than 24 hours EMCI was granted a hearing in front of Western District Judge Luther Bohannon, who has stood behind EMCI's right to manage the bingo hall since 1984. Bohannon found the tribe "in contempt of everything" and ordered federal marshalls to guard the building while EMCI resumed control of the games on September 1.

Tribal attorney Michael Minnis, however, successfully petitioned 10th Circuit Court of Appeals Judge William Holloway for an emergency hearing to stay Bohannon's order.

Holloway determined EMCI had no legal standing for manage-

ment of the operation without a valid BIA approved contract and returned control of the operation to the tribe, effective September 7. Holloway noted that, in his opinion, the tribe would ultimately prevail in the pending appeals process and that "an indefinite delay would impinge on the tribe's rights."

EMCI vacated the building on September 6, removing all equipment, appliances and supplies, but Chairman Barrett was optimistic that the tribe's Grand Opening on September 7 would be successful.

"It is such a relief to finally have this issue brought to a head," said Barrett. "It's hard to believe that we have been denied use and control of our own property since 1982. The wheels of justice do turn slowly but we promised our tribal members at council that we would prevail and we have."

The tribe and EMCI have been involved in contractual disputes almost from the day former administrator John Schoemann and a previous Business Committee entered into agreement to build the hall. A petition from tribal members opposed to the operation

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Court says bingo group must pay taxes

The Oklahoma State Supreme Court has ruled that a non-Indian corporation currently operating bingo on Potawatomi land is not the tribe's agent and therefore must collect and remit taxes to the State of Oklahoma.

Enterprise Management Consultants, Inc. (EMCI) has been operating a bingo hall on Potawatomi land since 1983 without a valid management contract. Tribal officials' attempts to remove EMCI have met with numerous lawsuits and bureaucratic appeals over the last several years.

When the Oklahoma Tax Commission attempted to levy taxes on the multi-million dollar operation

EMCI maintained it was the tribe's agent and therefore tax exempt. The recent State Supreme Court ruling, however, declared there was no evidence EMCI was acting as tribal agent because the tribe had no control over either the operation or bookkeeping responsibilities.

EMCI is also nearing the end of its legal rope in attempts to validate a management agreement with the tribe.

After federal Judge Luther Bohannon ordered EMCI's purported management agreement sent to the Bureau of Indian

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Tribe joint owner of new computer store

The Citizen Band Potawatomi Tribe is the proud majority owner of a new computer sales and service center in Ardmore, Oklahoma.

PC Care opened August 1 and already has signed several substantial industries to contract computer repair.

Gene Young, current owner-operator of the Shawnee Computer Hospital, is the joint owner and manager of PC Care. Mr. Young is retired from the military and plans to open at least one

more store in Oklahoma focusing on computer repairs and upgrades.

According to Chairman John Barrett, "the tribe's investment was \$30,000 - not a large amount of money - and we estimate a return on the investment within 14 to 15 months."

"This is not a huge economic development project," added Barrett, "but it is our first joint effort with private industry and it represents minimum risk with a high potential for return."



Letter from the chairman

**(Msen A Ken Eh
Na Ka Nit)**

Aho Nikane,

On Tuesday, August 30, I directed the tribal police to take the necessary actions to regain tribal control of the bingo hall on our land. This action was authorized by a unanimous vote of the Business Committee and followed on the heels of several court decisions against Enterprise Management Consultants, Inc. (EMCI). As a result, we peaceably regained control of the hall and ran bingo games that night. Elsewhere in this issue of the *HowNiKan* you will find stories concerning the recent legal decisions against EMCI and their attempts to prove they are our agents. The Oklahoma Supreme Court ruled that they are not our agents because we have had no accounting or decision-making control. EMCI's attempts to have Ross Swimmer's disapproval of their management contract re-

versed by the federal courts have been unsuccessful. If you have been following the tribe's conflict with EMCI, however, you know that they have received numerous reprieves from Judge Luthor Bohannon. On September 1 they received another one.

Bohannon sent the federal marshalls to the tribal bingo hall to stand guard as EMCI once again took control of the premises and the bingo game.

Also on September 1, the tribe and EMCI appeared before Tenth Circuit Court of Appeals Judge William Holloway - who ultimately stayed Bohannon and returned control of the hall to the tribe, effective September 7 at 12 noon. As this paper goes to press (Sept. 7) we are readying our Grand Opening and have every intention of running a profitable, honest operation serving bingo

players from the surrounding community.

Without a doubt we have not heard the last of EMCI. They still have a right to appeal Holloway's decision to the full Tenth Circuit panel. But the language in Holloway's order is revealing: Holloway takes note of the fact that there is not a shred of legal evidence on the side of EMCI and in fact says that the likelihood is that the tribe will prevail in all appeals.

It has been a long hard battle but we believe we have won. We have finally had the courts uphold our sovereign status and our jurisdiction to own and operate our own enterprises.

Let us not lose sight of the fact, however, that our long term goal as a sovereign government is not to sell cigarettes or play bingo. These operations are only a means

to an end. Our goal is to utilize these operations to generate venture capital for development of industry and services. We hope to one day provide regular per capita payments, medical services and job placement to each and every one of our tribal members. We want to be able to educate them, defend them and help bury them when the time comes. We want to defend their history and culture and assure their children a future identity. That takes a great deal of money and an extremely strong governmental structure.

But I believe we are now headed full-tilt in that direction.

Megwetch,
John Barrett
Tribal Chairman

Tribal pharmacy startup nears

A pilot "at cost" pharmacy program to determine statistical information will soon get underway under the direction of the tribe's health services department.

A total of \$18,000 in set-aside interest funds was approved by tribal voters to fund the program. The pharmacy is being established to assist tribal members and their families in need of "chronic illness" prescriptions, i.e., medication for blood pressure, diabetes or any other permanent condition.

In order to determine the cost effectiveness of the program the pilot project has minor changes in procurement and dispensing of medicines. The six month project will be used to develop the most cost effective pharmacy service system.

All tribal members, their spouses and children are eligible for pharmacy services. Tribal members filling a three-month prescription will be charged the wholesale cost of the medicine. Spouses and children receiving a three-month prescription will be charged \$3.55 in addition to the wholesale price. A one month prescription will be "at cost" plus \$2.40 to tribal members and \$3.55 for their families. A two month prescription then, would cost a tribal member \$1.20 above cost and a dependant \$3.55 above cost.

In order to utilize the pharmacy tribal members and their families must present an original doctor's prescription to the tribal health department. At that time, payment must be made by either money order or cash. A voucher will then be issued and the prescription may be picked up at Ralph's Pharmacy in Tecumseh, Oklahoma. Mail order prescriptions to out-of-town members will be available in the very near future.

For more information contact Health Services Director Ken Cadaret at the tribal complex.

Bingo Hall

(from page 1)

was not allowed to be presented at the General Council prior to the 1982 agreement. Shortly after the hall opened in the fall of 1983 a

new Business Committee was embroiled with EMCI over the issue of financial accountability. In April 1984 then-administrator Barrett closed down the bingo hall on direction of the Business Committee when the committee feared it was not getting its guaranteed 35 percent of the profits. That shut-out resulted in Judge Bohannon's issuing a restraining order against the tribe and installing EMCI back in the hall.

In 1985 another Business Committee agreed to take a \$3 "head tax" on bingo players from EMCI. In 1986 when the Department of the Interior ruled that outside managers of Indian bingo halls must have a BIA approved management contract, EMCI refused to conform to the guidelines.

On Feb. 11, 1987 the Anadarko Area Director of the BIA refused to validate EMCI's previous agreement with the tribe. That decision



Tribal employees J.P. Motley and Susan Reinish conduct inventory on bingo hall after August 30 closing

was later upheld by Assistant Secretary of the Interior Ross Swimmer who found EMCI in violation of 13 regulations and said their proposed agreement was not in the best interest of the tribe. EMCI appealed Swimmer's decision to Western District Judge Wayne Alley who dismissed the suit. His decision has been appealed by EMCI.

According to depositions, EMCI has been paying some employees up to \$6,000 a week and transferring large sums to other corporate entities out of state - while the tribe's proceeds are down more

than \$50,000 from the same period a year earlier.

"Other tribes have successfully managed their own games to the great benefit of their tribal members," said Barrett. "They have built hospitals and schools, funded industry and provided their members with many social services. We intend to run a fair and honest game and we will use the proceeds to fund tribal services. We do not intend to be a detriment to our community. All of our enterprises are intended to be an asset."

The Native world according to Presidential candidate Michael Dukakis

(Editor's Note: We have not received an official platform from the Bush campaign concerning Native American issues. We do know, however, that there is strong sentiment in the Republican party to make a platform issue of the Bradley Bill which would return ownership of the Black Hills to the Sioux Nation. Watch the *HowNiKan* for further updates on the candidates' views. The following statement was issued by Dukakis prior to the Democratic Convention.)

Building real economic and educational opportunity for Native Americans must be an important domestic priority of the next President. Now, after years of neglect, the federal government must recognize its responsibility to guarantee Native American tribes their rights. It must actively encourage economic growth and good jobs on reservations and ensure access for Native Americans to first-rate schools and health care.

Federal inaction has left a tragic legacy. Native Americans have the highest unemployment rate of any minority group. Reservation schools are often too weak to function as ladders of opportunity. Poor health care and inadequate housing have left many without the most basic human necessities.

The promise of America is many things, but genuine economic opportunity and social justice are, for millions, the missing ingredient. As President, I will work to see that the government of the United States stands by its commitments and that all Native Americans and Native American tribes receive the full protection guaranteed to them by law. We must make good on the promise of America for those whose forebears were the very first Americans.

Guaranteeing Rights:

The next President must be an advocate for Native Americans. We must respect and protect the inherent right of Native Americans to continue to exist as tribes and not be denied any of the rights that our Constitution guarantees. We must also honor the rights guaranteed under the 1934 Indian Reorganization Act and subsequent amendments, the Indian Self Determination and Educational Assistance Act of 1975, and the 1978 Indian Child Welfare Act.

These laws form the foundation for Native American self-determination. By enforcing them the government not only fulfills its duties as guarantor of the law, but also will begin the process of restoring economic health, educational excellence and decent living conditions to Native Americans. This respect must be combined with stricter enforcement of all contracts between Native Americans and corporations. As President, I will:

- Guarantee tough enforcement of mineral rights agreements and work to improve the accounting and distribution system for the royalties received. Native American nations must receive every penny of the oil and gas royalties owed to them by companies drilling on their reservations. A recent congressional report estimated that Native Americans lose over \$1 billion a year in unpaid or misappropriated payments from energy companies.

- Appoint officials in the Department of Interior and the Bureau of Land Management who will consult with, and act as responsible representatives for, Native Americans. As the agent for receipt of payment by contractors to Native Americans, the BIA must begin to act on behalf of the tribes, not the companies who owe money.

- Give Native Americans the power to choose how their land will be used and developed. As President, I will require that any use of tribal land,

DUKAKIS



Democratic Presidential Nominee Lists Positions On Native American Issues

especially any controversial use such as hazardous waste disposal or military testing, have the full consent and approval of all involved parties.

Economic Opportunity:

Years of federal inaction have left one quarter of all Native Americans living in poverty. This is intolerable. The Dukakis Administration will move on three fronts to bring economic opportunity to all Native Americans.

- 1) A national Native American Development Corporation. Using federal seed money, private investment, and special incentives designed by individual reservations, my administration will actively promote the growth of industries on reservations in a manner consistent with local needs and desires. This fund will not only provide new jobs, but will also form the backbone for future sustained development.

- 2) A rural development strategy that includes reservations. My administration will work aggressively in partnership with tribes, and state and local government to bring to reservations, the roads, bridges, electricity, and sewer systems needed to support industry.

- 3) Make sure that the SBA is more actively involved in offering advice and leadership to business and tribal governing authorities on reservations.

Education:

Sustained economic development will not be possible without a thorough overhaul of the BIA and firm commitment to continued Native American control over reservation schools. Native American high school graduates are only half as likely to go on to college as their classmates nationwide. Students need a full range of courses to prepare them for college and good jobs. At present, the BIA neither prepares students for the demands of college, nor does it run any vocational schools. My administration will work to guarantee two basic rights to all Native American students:

- 1) Access to safe, healthy schools. As President, I will not tolerate the kind of mismanagement that resulted in nearly 4,600 health and safety violations in 181 BIA schools last year. The federal government must be fully accountable for the safety and education of these students.

- 2) Work to provide to every teenager accepted to an accredited college the right to attend, regardless of economic circumstances. This effort will involve two steps: an end to the current Administration's assault on Pell grants; and full cooperation with state governments to explore all innovative programs for college financing. That means using every tool available to the White House to encourage state governments to create a college opportunity fund and tuition prepayment plans.

Health Care:

Every American should have access to affordable, high quality health care. This includes the nearly one million Native Americans living on reservations who are currently served by fewer than 700 doctors, only 50 hospitals and less than 500 outpatient health centers and mobile health stations.

Rather than act to correct these conditions, the present Administration has vetoed the Indian Health Care and Improvement Act and avoided the pressing health care needs of the Native American community. This negligence has left a sorry legacy; on many reservations tuberculosis and trachoma are four times the national average, alcoholism and drug abuse destroy lives and prevent many families from breaking the cycle of poverty.

As President, I will full support efforts to improve the quality and accessibility of health care services. These efforts must include increased pre-natal care, drug and alcohol treatment centers and new nutritional counseling programs. And I will strengthen the National Health Service Corps to help bring health care professionals to underserved areas.

Housing:

New housing must be part of the effort to improve the quality of life of Native Americans. Over 90,000 Native Americans need a new home or require significant repairs on their existing homes. But Native Americans don't face these problems alone. That's why I have proposed the creation of a National Partnership for Affordable Housing. The Partnership would actively involve everyone who has a stake in the future of affordable housing in this country - developers and building trades union and bankers and realtors and housing advocates and community action agencies and government at all levels working to: (1) support local efforts to build new low and moderate income rental housing; (2) broaden opportunities for homeownership; (3) preserve our existing low and moderate income housing stock; and (4) provide flexibility to meet differences in state and local housing needs.

Native American Heritage:

Federal leadership must be complemented by national recognition of Native American heritage. I strongly support the creation of a federal monument to the Native American people and the establishment of a Museum of the American Indian in Washington, D.C. to educate America and the world about the history of this country and to celebrate a great and varied culture.

The Future of the Native American Community:

We are a nation of many people and cultures. Our strength lies in our diversity. We won't create genuine opportunity or deliver on the promise of America by leaving some regions or some people behind. We need an active, helping government to build a strong economy and create good jobs for all Americans:

As President, I will be committed to ensuring that all Native Americans share fully in our nation's abundance and prosperity. "Treat all men alike. Give them all the same law. Give them all an even chance to live and grow..."

- Chief Joseph to President Hayes, January 14, 1879.

- A condensed history of Uniontown, Kansas -

(The Topeka Daily Capital, Thurs., Jan. 25, 1973, carried a feature entitled "Schoolboys Stir Up Memories of Long-Dead Uniontown," concerning two young men, Dan Fitzgerald and Brad Trimble, then eighth graders at Landon Junior High school, and their discovery of an early Shawnee County town. The two were later asked to speak to the Topeka Genealogy Society and this is their story.)

By Bradley D. Trimble

In March of 1848, a Pottawatomie Indian trading post site was chosen by two government agents, Richard W. Cummins and Alfred J. Vaughan. The site was christened Uniontown and was located about a half-mile south of the Kansas River. Its location on the Pottawatomie Indian Reservation made it easily accessible by the Indians south of the river, but the Pottawatomies north of the river were opposed to a single location of their trading post and argued the danger of crossing the river. The original site was kept though.

Probably coming about because of the argument was the establishment of a ferry within one-half to two miles of Uniontown on the Kansas River. Lucias R. Darling signed the first contract to "keep and attend a ferry for the use and benefit of the Pottawatomies." This contract was signed on July 10, 1850. His pay was \$650 a year. Darling maintained the ferry until January, 1854, when John L. Ogee signed a similar contract.

Uniontown's first settler was Thomas N. Stinson (later founder of Tecumseh), a government trader and clerk for Simpson and Hunter Co. He erected the first building, which was a log cabin.

From its beginning, Uniontown grew rapidly and within two months the following men had located there: Peter E. Sarpie, R.A. Kinsley, Clemont Shamio, C.H. Polk, T.D. McDonald, Moses H. Scott, W.H. Cleghorn, and Boone & Bernard (partners). All erected buildings. They were followed a year later by J.R. Whitehead, J.D. Leslie and William Dyer.

Uniontown not only became an important trading post, but also was the home of the Pottawatomie annuity payment building, which operated from 1847 to 1859. The first paymaster was Major Richard W. Cummins, one of the agents who partook in the siting of the location of Uniontown. Annuity gatherings usually lasted 10 to 15 days, during which time gambling, horse racing, and drinking were presented to the Indians with their tribal dancing and funerals enlivening the ceremonies.

The Indians were paid separately their sums of money with \$6 to \$10 the largest share received by one of the Indians.

In 1852, two gunmen robbed the annuity payments and made off with \$20,000 in gold. They headed for the Kansas River but were cut off by dragoons before they reached the river and killed in a gun battle which followed. The money was not recovered and its whereabouts is not known today.

In 1849 and 50, cholera consumed the town and all fled the area except Thomas Stinson, J.R. Whitehead, and T.D. McDonald, who chose to stay with Dr. Gallimore and help as they could in relieving the prevalent disease. Soon, however, Dr. Gallimore and his wife contracted the disease and died. Fathers Hoecken and Gailland came to help, but their efforts were in vain, for all they helped died.

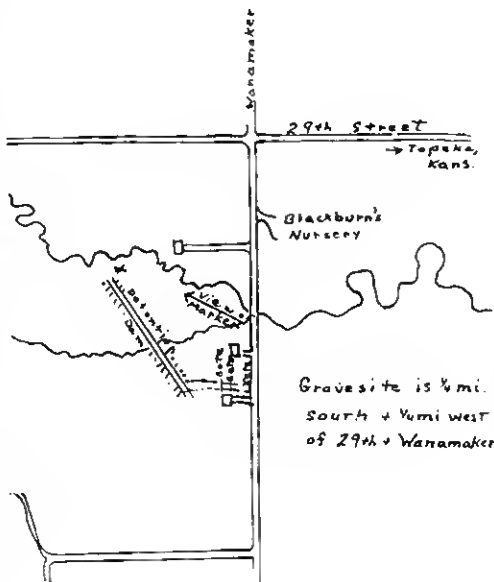
The Pottawatomies died by the hundreds; many could be seen lying dead around the town. before the surviving whites left Uniontown, they buried twenty-two Indians in a common grave, located at the present Uniontown cemetery. The Indians then burned Uniontown, for they thought evil spirits lurked in the buildings.

Uniontown wasn't finished yet though, for it was again established as a

The burial place of Abraham Burnett

Abraham Burnett, a chief of the Pottawatomie Indians, is buried west of the mound which bears his name, near where he lived in Mission Township. His grave is marked by a 12' white marble shaft, and is the only grave discernible in the 30 x 30 foot burial ground. The other gravesites were obliterated when a later owner of the farm around the burial plot decided the neglected area was unsightly and a "weed breeder" and plowed it all under except the ground over the grave of Chief Burnett.

According to an article in the Shawnee Chief 27 March, 1914, the area was plowed under by Frank Helm several years earlier. Farmers in the area at that time remembered there had been an open grave with rocks piled about it in which could be seen a skeleton in a sitting position, but it was no longer in that condition. The D.A.R. took steps to try to get the



Editor's Note: Historical pieces are published as a service to tribal members in search of their heritage and genealogy. All historical articles are attributed to their original source and the *HowNiKan* is not responsible for their accuracy. Although we would like to be able to check out every item run in the newspaper our small staff and lack of resources make it totally impossible. We recognize that many of the old manuscripts are biased or misinformed and we run them only for cultural insight. Family histories are for the most part also undocumented. If you can correct misinformation please do! Our goal is to serve as a network to open communication between families and family members.

trading post, and the government stationed a physician, two blacksmiths, a wagonmaker, two gunsmiths and a circular saw mill at Uniontown.

A branch of the Oregon Trail passed through Uniontown on its way to a ford on the Kansas River near present Willard. The branch brought settlers through Uniontown which boosted trading in the area. Uniontown soon had some 50 to 60 buildings, with 14 of them being stores. It was the largest settlement in the area at that time. It housed a post office from 26 February, 1856 to 28 August, 1856. The first appointee to the post office was Charles B. Randall.

In the early 1850s, six Missourians met at Uniontown to draw up some resolutions to form the area into a territory. They did send some to the Thirty-second Congress, but they did not pass. In 1854, when Kansas did become a territory, new towns sprung up in the valleys of the Kansas and Wakarusa Rivers. Uniontown lost its importance and was abandoned in 1855. The Pottawatomies received their annuity payments in the area until 1859.

Gravestone inscriptions, Uniontown Cemetery, Willard, Kansas

Bourassa, Adamantine S: 1/30/1872-4/21/1872

Bourassa, Joseph D.: 10/21/1860-10/22/1860

Bourassa, Joseph G.: 11/18/1846-3/5/1869

Bourassa, Mary E.: (wife of J.N.): 5/13/1838-1/30/1872

Bourassa, May T.L.: (dau. Joseph N. & Mary E.): 6/10/1863-8/1863

Green, Albert (son Charles & Maggie): 2/16/1889-3/6/1889

Green, Christena E. (born in Boston): 7/25/1848-

Green, John (born in Gloucestershire, Eng.): 9/11/1827-9/6/1902

Green, Philoba (wife of John): 12/15/1818-7/22/1891

Jones, E.M. (Co. D, 14 Mo. Inf.):

La Pointe, Michael: — 3/14/1868, aged 62 years

Mc Kittrick, Catherine: 10/14/1847-6/2/1912

Mc Kittrick, James (Co. G, 90th Ohio Vol Inf.): 1840-1928

Mathe, Henry: 6/7/1867

Mulier, Eliza Jane (wife of Alex) — 12/13/1862, aged 38 years

Nadeau, Mary L: 10/13/1868?-12/17/1867?

Winn, Less (born at Eincha, St. Louis Co., Mo.): 10/8/1881-4/3/1909, aged 27 yrs, 7 mos. 21 ds

Wood, Ida Bell Mc Kittrick: - 4/3/1902

graveyard restored and fenced in to protect the site from further desecration.

Through the years, there have been periodical articles in the newspapers about the gravesite and Chief Burnett, as different members of his family have come to visit the grave of this colorful ancestor. Sketches of Burnett's grave marker were made from pictures printed in the Topeka State Journal 20 March, 1920. The sketch of the 6'3", 446 lb. Chief Burnett was made from a picture taken in 1870 and printed in the Topeka Capital 27 July, 1952 on the occasion of a visit by Lee Burnett of Shawnee, Oklahoma, a grandson of Abraham Burnett. A visit to the site by another grandson, George Pearce of Noble, Oklahoma, and a great-grandson Francis Christopher Pearce, of Norman, Oklahoma was reported in the Topeka Journal on 13 June, 1953.

The gravesite is located on land which was allotted to Prudence Wilson under the 29 March, 1866 supplemental treaty which allowed adult female Indian heads of households to be allotted land by the U.S. government, as well as the males. She was placed on the approved list in April, 1868 and under allotment No. 1062 was issued a Patent 21 August, 1868 for the S1/2 of the NE1/4 of Sec. 17 T12S R15E in the Topeka Land District.

Part of this land was apparently used for a burying ground for the Pottawatomie Indians before Prudence Wilson sold the plot to Mary M. Burnett in 1870. Upon the death of Chief Burnett, the family purchased the plot from Mrs. Wilson (W.D. filed in Book 24, Pg. 283, Shawnee Co. Register of Deeds, 21

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Dreams, visions and prophecies of the Anishinabe

By Iron Thunderhorse

American Indian tribes all over Turtle Island paid particular attention to their dreams in days gone by. The aboriginal concept of "dream time" wasn't viewed as mere illusion or fantasy. On the contrary, it represented a glimpse into the "real world" where spirit rules over all else.

The Algonquin people consciously cultivated the ability to dream: "In the old days our people had no (formal) education. They could not learn from books or teachers. All their wisdom and knowledge came to them in dreams. They tested their dreams and in that way learned their own strength."

In olden times children were encouraged to dream and to remember their dreaming. At an early age when children reached puberty they were encouraged to do "dream fasting". The children withdrew to a secluded area, built a tiny wigwam and fasted for a period of four to ten days according to one's endurance.

As the Santee Prophet Wabasha once explained it: "If you would purify your heart," he said, "and so see clearer the way of the Great Spirit, touch no food for two days or more, according to your strength. For thereby the body is purged, and your spirit hath mastery over the body."

Special songs, visions and wisdom were revealed to the dreamer at these sacred times. The songs and visions were a reservoir of unused strength and vitality. This was the sacred medicine power, a personal inner strength which guided the body and the mind. It was the soul of the Anishinabe.

After enforced reservation life - which made many of the old customs difficult to practice - the Chippewa would erect a special

pole. On this pole would be fastened a piece of cloth (dream flag) with symbols of the dream fast painted on it. Everyone knew that where such a sacred pole was displayed lived someone who had a special song and had the power to heal or to face death and the spirit world.

Chippewa women made dream talismens which were visual aids in recalling that special dream song. A collection of these dream songs was once published by Francis Densmore in 1910 entitled: Chippewa Music. One such song from this book goes like this,

"In the sky/I am walking,/ A bird/I Accompany"

These songs and talismen were mnemonic aids to help re-create the original moment of heightened perception. Many designs in Chippewa beadwork motifs are symbolic references of "wisdom and knowledge" acquired in dreams.

Prophecies on Turtle Island are strikingly similar regardless of diverse cultural differences. The future was known far in advance. In the Ojibway culture the sacred prophecies are known as The Law of the Seven Fires. It is remembered like this:

The Law of the Seven Fires

"In times gone by, the Ojibway religious teachings tell us that seven major Prophets came to the Anishinabe.

Each Prophet left with his people a prediction about what the future would bring. Each of these Prophets was a fire. Each of these fires referred to a particular period or era of time. Thus, the teachings of the seven Prophets are called the seven fires.

The first fire tells us that the Ojibway nation would rise and follow the sacred shell. The religion would serve as a rallying point for

the Anishinabe and the traditional ways of the Midewiwin religion would be the source of much strength.

The second fire tells that the nation would be changed by a large body of water. In this time, the direction of the sacred shell would be lost and the religion would be weak. It was said that a boy would be born to point the way back to the traditional ways. He showed the direction to the stepping stones of the Manitoulin Island chain, and here much rebirth of religious beliefs occurred.

The third fire tells that the Ojibway people would find the path to their chosen ground . . . a land in the west to which they must move their families.

The fourth fire tells of the coming of the light-skin race.

The fifth fire relates to a great struggle that was to come.

The sixth fire tells us that during this time grandsons and granddaughters would turn against their elders and spiritual ways of the Ojibway would almost disappear.

The seventh fire tells of the emergence of a new people, a people that would retrace their history to find the sacred ways that

had been left behind, the waterdrums would once again sound its voice, there would be a rebirth of the Ojibway nation and a re-kindling of the old fires.

At this time the light skinned race would be given a choice, if they would choose the right road, then the seventh fire would light the eighth and final fire . . . an eternal fire of peace, love and brotherhood.

If the light skinned race would make the wrong choice of road, then destruction which they brought with them on coming to this great island, would come back to them and cause much death and suffering.

These are the sacred Prophecies known as the Law of the Seven Fires.

All of these things have come to pass for the Anishinabe. Throughout the centuries and millenia in all religions and creeds it has been known that: If there is a prophet among you, the Voice of God will be heard. The Great Spirit speaks to his children in visions, and veils his great mysteries in nature. To those who remain close to Mother Earth and Father Sky these voices can still be heard. The prophecies are the songs of the spirit world.

So you wanna be in pictures?

Native Americans with film production experience are being sought to participate in the making of a film depicting the life of an Indian child at an Indian boarding school during World War II. The following are needed:

CAMERA ASSISTANTS
GRIPS/ELECTRICIANS
MAKEUP ARTISTS
HAIR STYLISTS
WARDROBE ASSISTANTS
SOUND MIXERS/BOOM OPERATORS

SCRIPT SUPERVISORS
PRODUCTION ASSTS.

Experience is required for all positions except Production Assistants. Native American ACTORS of all ages should also apply. BOYS ages 8-14 are especially needed. Interested parties should send resumes and references to:

THE NATIVE AMERICAN
FILM COMPANY
P.O. Box 50206
Pasadena, CA 91105-0206

Burnett burial site - continued from previous page

June, 1870). The plot is described as "commencing about eight feet from the North West corner of Abram Burnett's Grave, thence running South thirty feet, thence East thirty feet, thence North thirty feet, thence West thirty feet to the place of beginning. This piece of land is a part of a tract of said land known as the Grave Yard, being a burying place for the Pottowatomie Indians . . ."

Chief Burnett, by his own deposition made in Indiana in 1870, was a full-blooded Pottowatomie Indian, born "on the north side of the Tippecanoe River near a little place called Muncie" in Nov. of 1812. His father Sau-que-be, was killed when they were living near what is now South Bend, Indiana. His mother Cone-zo-qua, was the daughter of Chee-baas, a chief of Pottowatomie. Cakimi, a sister of Chee-baas, was married to a man named Abraham Burnett (called Waub-zee, or White Swan). This man, Abraham Burnett, adopted the young brave in the style of the Indians, gave him the name Abraham Burnett and had him educated as his own son. This deposition was taken at the office of Burns & Case on the 23rd and 24th of March, 1870, during some litigation over land which had belonged to the family. A full copy of the deposition is in the Kansas State Historical Society Library in Topeka.

SCRAPBOOK

Abraham Burnett married in Indiana about 1842, Mary Knoffloch, a German woman. They came to Kansas about 1848 or 1849, settling near the mound west of Topeka which now bears his name, "Burnett's Mound".

In Vol. XIII of the Kansas Historical Collections, under the title "The Son of a French Pioneer", Charles Laurent lists those who are supposed to have been buried in this little graveyard:

"There are buried there, besides Abram Burnett, the following:

"Abram Burnett's grandson, name unknown, a minor, alongside of Abram's grave.

"Hattie Knoffloch, close to Burnett's grave.

"An Indian named Lykins, buried sitting up with his grave walled with stone, and containing his personal effects. Done at his request.

"Prudence Lykins Wilson, widow of the above, and at the time of her death, the wife of John Wison.

"Notchi, or Mrs. Joe Burks.

"At the time Indians were buried in the burial

plot, trees were growing there, and a neat paling fence separated it from the farm land. Some of the graves were marked with flat stones placed on edge, others with flat stones covering the graves."

A footnote indicates that the "Indian named Lykins" was probably Jonas Lykins, an early settler on this land in 1847 who married an educated Pottowatomie woman whose English name was Prudence. He had died in 1859.

The same article lists Abraham Burnett's children as: Mary Jane, born 1844 (Mrs. Christopher Pearce, of Noble, Oklahoma). Sibi (Indian name) Mary A., born 1 May 1848 (Mrs. Peyton, of Earlsboro, Oklahoma). Catherine, born 1 May, 1851 (Mrs. William Griffenstein, of Greenwich, Kansas). Joseph, born 29 April, 1854 (of Marvin, Oklahoma). Clara, born 26 October, 1860 (Mrs. Beaubien of McComb, Oklahoma). Abraham, born 11 November, 1864 (of Kaw, Oklahoma).

Burks, Mrs. Joe (Notchi) - no stone
Burnett, Abraham: b. Nov. 1812 - d. 14 June 1870
Grandson of A. Burnett - no stone
Knoffloch, Hattie - no stone
Lykins, Jonas (?) - no stone - d. 1859
Wilson, Prudence (Lykins) - no stone

TRIBAL TRACTS

1988 Potawatomi Pow Wow winners

Senior Ladies

Cloth (40 entries)

1st - Nicole Harragarra - Otoe/Kiowa - Ponca City, Ok.

2nd - Tammy McClellan - Sac & Fox - Perkins, Ok.

3rd - Amber Hughes - Seminole - Shawnee, Ok.

Buckskin (19 entries)

1st - Deanie Pocowatchit - Pawnee/Shawnee - Wichita, Ks.

2nd - Thomasina Kaudle Kaule - Comanche, Kiowa - Del City, Ok.

3rd - Elmeia Harris - Ponca - Stroud, Ok.

Northern Shawl (13 entries)

1st - Sheila Tousey - Menominee - Keshena, Wis.

2nd - Bonnie Tomahsah - Comanche - Apache, Ok.

3rd - Buntynquoe - Kiowa/Onondaga - Edmond, Ok.

Senior Men

Straight (22 entries)

1st - Terry Tsotigh - Kiowa - Oklahoma City, Ok.

2nd - John Hughes - Kaw/Otoe - Shawnee, Ok.

3rd - Joe Fish DuPoint - Kiowa - Carnegie, Ok.

Traditional (18 entries)

1st - Cricket Shields - Pawnee/Otoe/Sioux - Tulsa, Ok.

2nd - Myron Wanatee - Mesquakie - Tama, Iowa

3rd - Tony Shawnee - Shawnee/Quapaw - Norman, Ok.

Fancy (25 entries)

1st - Vincent Pocowatchit - Comanche - Lawton, Ok.

2nd - Henry McClellan - Iowa/Sac & Fox/Otoe - Tulsa, Ok.

3rd - Billy McClellan - Iowa/Sac & Fox/Otoe - Pawnee, Ok.

Women's Straight/Traditional (15 entries)

1st - Bonnie Tomashah - Comanche - Apache, Ok.

2nd - Jolene Spotted Wolf - Cheyenne/Arapaho - Comanche, Ok.

3rd - Sheila Tousey - Menominee - Keshena, Wis.

Junior Girls

Cloth (30 entries)

1st - Jennifer Thompson - Oneida/Pawnee - Tulsa, Ok.

2nd - Kathy McClellan - Sac & Fox/Iowa - Pawnee, Ok.

3rd - Danella Segwig - Otoe - Red Rock, Ok.

Buckskin (2 entries)

1st - Toni Kaulity - Kiowa - Del City, Ok.

2nd - Kimberly Daylight - Shawnee/Delaware - Tulsa, Ok.

3rd - None

Northern Shawl (27 entries)

1st - Danita Cornelison - Sac & Fox/Osage/Pawnee - Fairfax, Ok.

2nd - Cree Cree Hughes - Otoe - Shawnee, Ok.

3rd - Melinda Wanatee - Mesquakie - Tama, Iowa

Junior Boys

Straight (11 entries)

1st - Jason Lightfoot - Pawnee/Otoe - Stillwater, Ok.

2nd - Hubert Kaulity - Kiowa - Del City, Ok.

3rd - Conrad Bointy - Kiowa - Ada, Ok.

Traditional (17 entries)

1st - Danny Reyes - Cheyenne/Arapaho - Thomas, Ok.

2nd - H.A. Edwards - Pawnee/Comanche/

Cheyenne - Midwest City, Ok.

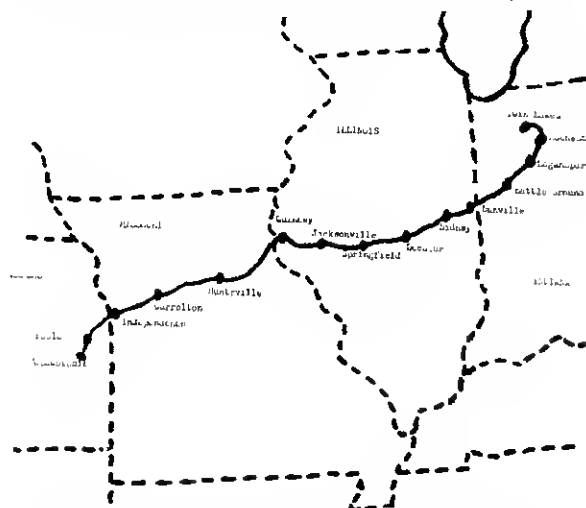
3rd - Bear Roberts - Choctaw/Chickasaw - Ada, Ok.

Fancy (17 entries)

1st - Cortney Yarholar - Pawnee/Otoe - Tulsa, Ok.

2nd - Jeff McClellan - Sac & Fox - Perkins, Ok.

3rd - Matthew Henneha - Creek - Okemah, Ok.



150th Trail of Death anniversary planned

Plans to observe the 150th anniversary of the Trail of Death are progressing, according to the Fulton County Historical Society, in charge of the activities. Current plans include a re-enactment of part of the march, the Great Peace Tree Ceremony, exhibition of the removal diary on wooden signs to form a spiritual walk, and publication of a book. Also, a caravan of campers will retrace the original route from Indiana to Kansas. All these different things will take place in September to honor and commemorate the Potawatomi who died on the infamous death march from northern Indiana to Kansas in 1838.

All of this is being called an "observance, not a celebration, because it is not appropriate to celebrate a bad thing. We in Fulton County commemorate the Indians who died on the Trail of Death. We do not commemorate the Trail of Death itself," said Shirley Willard, FCHS president.

The Trail of Courage is an annual living-history festival held in Fulton County, Indiana. This year there will be several special ceremonies to mark the 150th anniversary of the Trail of Death, for which the festival was named in 1976. This event will be Sept. 17-18, 1988. It is held on FCHS grounds on the west side of New U.S. 31, four miles north of Rochester, and is open 10 a.m. to 5 p.m. both Saturday and Sunday, with many historic activities such as pre-1840 music, dance, contests, foods and crafts, tepee village, and arena programs.

On Monday Sept. 19 a group of interested persons will make a pilgrimage to Kansas on the original route of the Trail of Death. They will begin at Menominee's statue south of Plymouth at 9 a.m., proceed through Rochester, Fulton and on to Logansport, stopping at historical markers and camp sites where the Indians stopped in 1838.

FCHS has contacted every historical society along the Trail of Death route. As the group journeys west, a representative of each county will escort them across his county. Several counties are planning special ceremonies and some are going to erect historical markers. It is hoped that the Trail of Death can be recognized nationally as an Historic Trail.

Citizen Band Potawatomi George Godfrey, Bluffs, Ill., has formed a committee to be responsible

for escorting the group across the state of Illinois. He has made arrangements for them to camp near Catlin, Ill., at a Boy Scout camp. The town of Monticello, Ill., will dedicate a historical marker. The group will arrive at Monticello in time for lunch Sept. 20. The evening meal will be at Jacksonville, where the high school band will serenade the group, just as the Jacksonville Town Band did the emigrating Indians in 1838.

Regional Council schedule announced

1988 - 89 Regional Council Schedule

Lakewood, Colorado - September 11, 1988

Seattle, Washington - October 2, 1988

Dallas, Texas - November 6, 1988

Scottsdale, Arizona - December

Long Beach, California - January 8, 1989

San Jose, California - February 12, 1989

Houston, Texas - March 12, 1989

Tulsa, Oklahoma - April 9, 1989

Kansas City, Missouri - May 14, 1989

Shawnee, Oklahoma - June 24, 1989

With the exception of the annual Shawnee Council, invitations are mailed to tribal members within a 100-mile radius of each designated council locale. For further information contact Ava DeLeon (405) 275-3121.

HowNiKan readers respond to HUD

According to Dave Osborn, HUD housing officer for the Shawnee BIA, more than 25 people have responded to the *HowNiKan* article on HUD surplus housing. "I thought you might like to hear that your newspaper really does reach people," said Osborn. At least one Citizen Band tribal member is already living in a new home as a result of the article. Tribal members wishing more information on the low income housing may contact Osborn at the Shawnee Agency.



The costumes being worn by little Christopher DeLa Garza, left, and Cain Cavender were made by Hazel Ward, a non-Indian who has always been fascinated by Indian customs and heritage and has four Indian great-grandchildren. The grandparents of these boys are Jim (Potawatomi) and Judy Cavender of Mesquite, Texas.

TRIBAL TRACTS



Haskew wins again

This sculpture entitled "Trail of Prayers" by tribal member Denny Haskew won the Best of Sculpture and Carving award along with \$1,000 in prize money at a show in Culligan Hall in Denver in July. Some 400 artists representing 90 tribes were entered in the show. The work may be viewed at the new Indian Territory Gallery in Sapulpa, Okla.

Fans distributed by CHR program

A total of 150 fans have been distributed by the tribal CHR program to help the elderly or disabled beat the heatwave that has swept across our nation the last few weeks.

Tribal health department news

By Ken Cadaret, R.N.

The Citizen Band Potawatomi Indian Health Service Department is now responsible for food service inspections on tribal land. Working closely with the Indian Health Service Environmental Health Department, we are learning how to assure that all people who purchase food stuffs on tribal land receive safe food.

We are following the highest standards available to assure safe food. Our tribal administration is supportive of these functions and have closed the tribe's own seldom used concession stand due to the cost of remodeling it to meet health standards.

Child Find Project now underway

During the 1988 summer months, the Anadarko Area Division of Indian Education Exceptional Child Find Project will be taking referrals, seeking, and giving information for handicapped Indian children, ages birth - 21 years, who are not receiving needed special education and related services.

The Anadarko Area Division of Indian Education Exceptional Child Find Project will be providing information for public awareness concerning P.L. 94-142, the Education for the Handicapped Act, as well as state and federal programs for handicapped Indian children from birth to 21 years of age. Also, information will be provided on the referral process through meetings,

pamphlets, and letters.

Exceptional children are defined as those who are mentally retarded, learning disabled, emotionally disturbed, blind, visually impaired, hearing impaired, physically disabled, speech impaired, and other health impaired.

For more information, please contact Ms. Judy Littleman or Cheryl Red Elk at:

Exceptional Child Find Project
Division of Indian Education Programs
Anadarko Area Office
P.O. Box 368
Anadarko, Oklahoma 73005
Phone (405) 247-6673 Extension 325 or 447

HowNiKan donations for June & July

We love to get donations! The current administration is determined to distribute monthly newspapers to tribal members free of charge but, with the rising cost of postage and printing, it's an expensive proposition. Printing and postage costs alone will run around \$30,000 this year. But if every tribal member would send \$3 the paper would pay for itself. If you enjoy the HowNiKan please support it. If you don't enjoy it, please contact the tribal office and have your name removed from the mailing list. Your cooperation is greatly appreciated.

Pam Gomez, Idaho - \$25
Mrs. Jessie Jeffrey, CA - \$10
Agnes Hernyack, WA - \$5
Ruth Beaubien, OK - \$5
Hazel Neff, WA - \$20
Wilbur Luthye, CO - \$20
Orval Adams, MO - \$10
Louise Owens, OK - \$2
Lu Haskew, CO - \$20
Mary Ann Harty, VA - \$10
William Sweeney, NV - \$10
Keith Navarre, TX - \$15
Loretta Barrett Oden, OK - \$50
Lawrence Bressman, OK - \$5
Irene Peters, KS - \$3

Unquote

"We as Indian people will do things differently and these differences are not aberrations. Indian courts and tribes will make different decisions and that is the way it is supposed to be."

- Potawatomi District Court
Judge Phil Lujan

"Tribal sovereignty preceded the coming of the white man and preempted the U.S. Constitution. Non-Indians believe sovereignty is racially based and has no authority. It isn't. It is a legal and political status and the allocation and exercise of our governmental authority over Indian Country. This is the last plane out of poverty for Indian people. To destroy this sovereignty is to destroy the people and their hope."

- Potawatomi Supreme Court
Justice Browning Pipestem

"President Reagan pointed out to the Russian students that the lifestyle of the American Indian was primitive - and yet our governments existed before Columbus. The fact is, most Americans give little thought about Indians and the part they played in history. Most think American history began with the coming of Columbus. If the President of the United States knows so little about American History, and us, then we are in a world of trouble."

- Wilma Mankiller
Chief of the Western Cherokee Tribe

"I don't know just what their specific complaint is, but I know that we've been doing for a long time our utmost to provide education for those who wanted to maintain Indian life as it was on the reservation, in contrast to those who leave and come out and join the rest of us and become like us."

- Ronald Reagan, speaking to reporters on the recent outcry over his remark that the U.S. had "humored" Indians

"There he goes again! If anyone had any doubt about the degree of his (Reagan's) ignorance about Indian culture, he has removed any question at all."

- Suzan Shown Harjo, executive director of the National Congress of American Indians, commenting on Reagan's remarks to reporters

"A degree... for Indian people is more than a diploma, a job and a career with a fine company. It's more than a house in the suburbs, more than a boat, more than a car. It means that we can survive with dignity. With education you can assist tribal elders in making vital decisions, you can bring life to the local economy, and you can pull that next child up behind you."

- Norbert S. Hill, Jr.
Oneida Indian and first Native American to receive the Reginald H. Jones Distinguished Service Award of the National Action Council for Minorities in Engineering

For the record...

Business Committee - July 5, 1988

The telephone meeting of July 5, 1988 was called to order by Chairman John Barrett at 2:15 p.m. Also by phone were Vice Chairman Jim Young, Secretary Bob Davis, and Committeemen Francis Levier and Hilton Melot.

A motion was made by Francis Levier to waive the reading of the minutes. The motion was seconded by John Barrett. Motion carried, 5-0.

The first item on the agenda was Resolution #89-01 concurring with the Bureau of Indian Affairs Shawnee Agency's efforts to re-program funds to be used by the tribes to contract under P.L. 93-638 and other contracts. A motion was made by Francis Levier and seconded by Hilton Melot to approve this resolution. Motion carried, 4 in favor with 1 abstention.

The next item on the agenda was Resolution #89-02 transferring \$4,000 to CTGP for law enforcement for the Potawatomi Tribe and eliminating the Iowa Tribe from our law enforcement program. A motion was made by Francis Levier and seconded by Bob Davis to approve this resolution. Motion carried, 5-0.

The last item on the agenda was a motion made by Francis Levier to appeal the ruling of Judge West in the Citizen Band Potawatomi Tribe v. The Oklahoma Tax Commission to the 10th Circuit Court of Appeals. The motion was seconded by Hilton Melot. Motion carried, 5-0.

The meeting adjourned at 2:30 p.m.

Business Committee - July 11, 1988

Present: Chairman John Barrett, Vice Chairman Jim Young, Secretary Bob Davis, Committeemen Francis Levier and Hilton Melot, Operations Manager Bob Dunning, Enterprise Supervisor J.P. Motley, Tribal Prosecutor David McCullough, Tribal Attorney Mike Minnis, Tribal Rolls Secretary Ava DeLeon, Gene Young, Mark Johnson, Accounting Director Carolyn Givens, Ken Cadaret, R.N., Indian Child Welfare Program worker Elenora Noah, Recording Secretary Pat Barrett.

Meeting called to order at 7:25 p.m. Francis Levier moved to change the order of the agenda to accommodate Gene Young of the Computer Hospital. Hilton Melot seconded; passed 3-0 with Davis and Young absent.

Mr. Gene Young submitted an agenda of activities and progress report for PC Care of Ardmore. A ribbon-cutting has been scheduled for August 1. PC Care will offer 24-hour service to corporations and has been receiving phone calls already despite the fact the store is not open yet. He stressed to the committee that his operation has been paying as it goes and has incurred no debt. He will be submitting financials to the tribe and his books are open for review at any time.

Mr. and Mrs. Orval Kirk submitted the financials for the 1988 Potawatomi Pow Wow and requested the pow wow grounds for the Kickapoo Pow Wow Club pow wow on August 12, 13 and 14. The tribe will provide maintenance and concessions will be charged \$100 for the weekend by the tribal tax commission. Francis Levier moved to approve the Kickapoo Club's use of the grounds; Hilton Melot seconded. Passed 3-0.

Jim Young arrived at 7:45 p.m. and review of votes was made for his benefit.

Mr. Young concurred with the proposed use of the pow wow grounds by the club.

Francis Levier moved to approve \$3,300 for the 1988-89 Potawatomi Public Activities Fund. Money from the fund will be used to support the Sacred Heart Historical Society, Potawatomi Softball Team, Tribal Princess, etc. Hilton Melot seconded; passed 4-0, with Davis absent.

Francis Levier moved to approve Potawatomi Resolution #89-03 in memory and honoring deceased Potawatomi District Court Judge Jess Burris and approving one day's pay be sent to Burris' widow. Hilton Melot seconded. Passed 4-0.

Discussion was held with the tribal prosecutor and Indian Child Welfare worker concerning the issue of when the tribe should intercede in child welfare cases. Consensus was the the tribe should intercede in every case involving a Potawatomi child, even just to officially decline jurisdiction. The prosecutor is to act immediately in cases of clear cut child abuse; other cases may come before the committee for decision due to the limited tribal resources available to children. Jim Young moved to draft Resolution #89-04 establishing a tribal intervention policy for child welfare cases. The draft will be reviewed by the tribal attorney and brought back for committee vote at the next meeting. Hilton Melot seconded; passed 4-0.

Child welfare worker Elenora Noah submitted a state foster care agreement for committee review. Consensus was to have the tribal attorney review the agreement and the prosecutor will submit an amendment in compliance with tribal codes. Jim Young moved to table the agreement until the lawyers have

reviewed it and an amendment had been drafted. Francis Levier seconded. Passed 4-0.

Committee went into Executive Session with the tribal attorney to discuss litigation at 9:05 p.m.

Committee reconvened at 10:20 p.m. Bob Davis requested the minutes reflect his vote in agreement with earlier committee actions.

Ava DeLeon submitted a tentative list of regional council locations and dates to the Business Committee. A schedule was finalized and Chairman Barrett stated it would be run in the *HowNiKan*. Consensus was to also run a survey in the *HowNiKan* asking tribal members where they would like a council meeting held east of the Mississippi River.

After lengthy review of a blood degree dispute involving the descendants of Josephine Smith Bourassa and Andrew Smith, Francis Levier moved to request support documentation from the family and to further review pertinent blood degrees. Bob Davis seconded; motion passed 4-0. The problem arises from tribal records showing a different degree of blood than was on the original family enrollment cards. Haskell Indian School records support the family's claim but the BIA will not accept those records for documentation.

Discussion was held on the various issues raised by tribal members attending the 1988 Shawnee Council, including:

(1) Sheila Hall's request for list of people voting in the last five elections - In accordance with the Tribal Election Ordinance those records are protected by confidentiality. No individual or elected official has access to those lists.

(2) Muscum displays - the committee reviewed the Anderson genealogy chart - which is several yards long - and agreed that similar family trees for each tribal family branch would enhance the memorial wing of the museum.

(3) Maintenance of the "eternal flame" - Either a kerosene burning or electrical fixture flame will be installed.

(4) A memorial with names of all deceased tribal members - This could be incorporated somehow with the family tree idea or incorporated in a sculpture. Two tribal artists have offered to design and erect a sculpture for the grounds at cost, but the amount from the tribe would still be in excess of \$25,000. This item may be put to referendum or could perhaps be funded through tribal members' donations.

Francis Levier moved to approve the June 21 minutes with corrections. Hilton Melot seconded; passed 5-0.

Bob Davis moved to approve the July 5 minutes as read. Francis Levier seconded; passed 5-0.

Bob Davis moved to approved Potawatomi Resolution #89-05 authorizing the tribal attorney to file an appeal of Judge West's decision in the tax commission case. Jim Young seconded; passed 5-0.

Discussion was held on a meeting scheduled with the Alabama-Coushatta Tribe of Texas that is now part of the Shawnee Agency. Francis Levier will attend the meeting along with representatives of the other four tribes in the Agency.

Committee recessed between 12:20 and 12:35 a.m.

Discussion was held on operation of the tribal swap meet. Guns for sale at the grounds are in violation of tribal and federal ordinances and are to be confiscated. After much discussion it was committee consensus to limit concession stands to three to insure profits for vendors.

Bob Davis moved to send Francis Levier to the National Congress of American Indians meeting in Sioux Falls in October. Jim Young seconded; passed 5-0.

Francis Levier moved to approve Resolution #89-07 naming John Barrett and Jim Young tribal representatives to United Tribes of Western Oklahoma and Kansas. Hilton Melot seconded; passed 3-0 with Barrett and Young abstaining.

Francis Levier moved to approve Resolution #89-08 requesting CHR contract renewal for FY-89 and designating the chairman as signatory. Hilton Melot seconded; passed 5-0.

After discussion concerning tribal membership renewal in the Shawnee Chamber of Commerce, John Barrett moved to renew. Jim Young seconded; passed 3 for; one against and one abstention.

Discussion was held on several proposals submitted by oil exploration companies. No action taken.

Francis Levier moved to approve Resolution #89-09 requesting replacement of the USDA contracting officer assigned to the Potawatomi Tribe and reinstating our former contracting officer. Hilton Melot seconded; passed 5-0.

New ordinance review was tabled until the next meeting.

Francis Levier moved to have Rob Burpo give a presentation to the committee on alternative sources of funding available to Indian tribes. Melot seconded; passed 5-0.

Meeting adjourned at 1:35 a.m.

Membership battle subject of 'white paper'

The Potawatomi Tribe's battle to determine its own membership will soon be the subject of a research "White Paper" prepared by a Washington, D.C. lawfirm.

The Potawatomi Tribe has requested the Department of Interior call a secretarial election for the purposes of establishing membership criteria based on descentancy from an allottee.

The Department of Interior has refused to call the election, however, and maintains that tribal members may not vote on membership requirements. Hazel Elbert, Deputy to the Assistant Secretary for Indian Affairs, notified tribal officials that "While it is true that the membership in an Indian tribe is for the tribe to decide, that principle is dependant on and subordinate to the more basic principle that membership in an Indian tribe is a *bilateral, political function* . . . Descentancy alone evidences only a racial classification."

Numerous other tribes across

the nation base their eligibility for enrollment on descentancy from specific allotments or rolls - including the Cherokee Tribe, of which Assistant Secretary Ross Swimmer is a member.

Tribal officials maintain that the definition of "tribe" is family, a group of people with a common heritage and culture. The average age of the Citizen Band is reaching 50 years old and the tribe could conceivably die out within another generation. The current administration is determined to have the enrollment issue put to a vote of the tribal membership for a final decision.

The Washington lawfirm of Doyle and Savit, hired by the tribe to research alternatives to Interior's stance, believes the requirement for "bilateral, political" relationship to the tribe for membership is legally insupportable. The firm is currently researching the White Paper for delivery to Interior.



Election Committee seated

The 1988-89 Citizen Band Potawatomi Election Committee was sworn in this month by Chairman John Barrett. They are (left to right): Debbie Penson, Don Yott, David Bourbonnais, Gary Bourbonnais and Norman Kiker.



Help for Sacred Heart

Committeeman Hilton Melot presents a check for \$500 to Tim and Kathy Lowry of the Sacred Heart Mission Historical Society for renovations and upkeep of the property. The tribe also donated a mobile home and tractor time to the preservation organization.



Committeeman Hilton Melot And Chairman John Barrett Check Out Bingo Equipment

Supreme Court (from page 1)

Affairs for review the Anadarko Area Office refused to approve it, stating it was not in the best interest of the tribe. EMCI then appealed directly to Ross Swimmer, Secretary of Indian Affairs for the Department of the Interior, who also declined approval, seconding the opinion it was not

in the tribe's best interest. On May 24 Western District Judge Wayne Alley dismissed a suit against Swimmer brought by EMCI for refusal to approve their contract.

EMCI has now filed an appeal of Alley's dismissal in the Tenth Circuit Court of Appeals.

Support the HowNiKan!

Send your donations to:

HowNiKan

1901 Gordon Cooper Drive

Shawnee, OK 74801

Tribes ready to assume BIA functions

The five tribes of the Shawnee Agency are currently taking steps to contract all services provided by the area Bureau of Indian Affairs.

The Citizen Band Potawatomi, Sac and Fox, Iowa, Kickapoo and Absentee Shawnee tribes have signed resolutions of intent to con-

tract and are currently in the planning stage for assuming all direct service responsibilities. The six tribes have a combined membership of approximately 18,000.

According to BIA Assistant Secretary Ross Swimmer, this marks the first time that an agency

serving more than one tribe has been contracted. He called the cooperative effort "A giant step forward in self-determination that can lead to further progress for the six tribes (including the Texas-based Alabama-Coushatta) served by the Shawnee Agency. I have

encouraged this kind of activity; we want more tribes to look at the advantages of contracting more of the programs run by the Bureau."

The Shawnee Agency currently employs 28 people with an annual payroll of \$660,000.



Letters to the HowNikan

What part Indian are you?

Dear Editor,

I wish to take this time to thank all of the tribal staff for making the 15th Annual Pow Wow an extremely enjoyable experience for my family and I. Although I had not been back to the reservation for several years, I was pleased with the tribal complex, and felt very much at home with the staff and employees to whom I spoke.

I would especially like to thank Chairman John Barrett for the cordiality and hospitality he extended to us all. I was humbled by his presence at the council so soon after his grandmother's death. He showed that he was truly our Chairman.

Over the past years, I have watched, sometimes with amusement, the "goings-on" in our tribal government. I have voted in every election since I was 18. I voted for Chairman Barrett and am now pleased with the results. I feel sadness that he is forced to cope not only with those who would terminate the tribe, take our heritage, and destroy our children's pride, but also with those Potawatomi that would not be happy or work for the betterment of the tribe under, seemingly, any circumstances. I was dismayed with the fact that out of the thousands of Potawatomi, only a little more than 100 came to the reservation to vote. Out of the three thousand Potawatomi that live in the Shawnee area I wonder how many take advantage of the projects and programs designed to assist the Potawatomi?

It would seem that for many of us, being Potawatomi makes for pleasant conversation. "I'm part Indian" is what part? Surely it isn't their eyes, for if it was they should be able to see the plight of our tribe. If it were in their hands, why can't they feel the pain of a culture near death... or hear with their ears the cries of those who would have murdered the Native American years ago. Maybe, their feet are the part that's Indian, for it appears that most walk away from their heritage. But I know that it couldn't be their heart, for the roots of the Potawatomi are buried there.

"The Keepers of the Fire" doesn't mean we inherited a BIC lighter emblazoned with the tribal seal. It means that each of us has inherited our history as a tribe who was looked to as negotiators and mediators; as wise, knowledgeable people, relied upon and trusted by other tribes in time of conflict. That wisdom is our "Fire," and that "Fire" should burn inside of every Potawatomi no matter what his

descendancy, no matter what his blood degree.

I am "part Indian" - every part! I hope there are others that feel this way. Without the participation of every Potawatomi, we have no tribe, we have no heritage, and we have no future. Without each other, what do we have? All the golf courses, tribal stores, bingo halls, museums, long halls, and hospitals can't give our children their birthright or make a tribe. Only we can.

It would seem that if seven letters to a Senator or Congressman can start him looking into things, 3,000 should start a major commotion. In this day and time, it is so easy to set back and let our elders fight our fights. It is so easy to "armchair quarterback" and criticize Chairman Barrett for his actions. Some of us even find it easy to go to his opponents and prostitute our sovereignty. If only once we would find the spine to stand up with our leadership, we would truly realize sovereignty. We would send a message to the Bureau that we want our tribal rolls opened for new members; your children and mine. We would send a message to the State of Oklahoma telling them that we will not become tax collectors. We would send a message to the "Bingo Hall" management to go somewhere else with their activity. But no, let's let Chairman Barrett do that and we'll criticize him afterwards. I wonder what our ancestors would think of us?

If there are any Potawatomi in the Houston area whose feet are not the part that's Potawatomi, I would very much like to hear from them and perhaps initiate meetings and activities that would assist our tribe. My phone number is (713) 893-7030, my office number is 440-8315. My home address is 5326 Green Springs, Houston, TX 77066. Again, thank you.

Respectfully,
A. T. Walters

Wow! Do we stand corrected!

Dear Pat:

Foul! Foul! Foul! Stop the press! Urgent! Urgent! Major correction notice required! Has Rocky been transposing your type-set again????!!

On page 6 of the July *HowNikan* regarding the Horseshoe Tournament you stated... "Fifteen people entered the horseshoe tournament with Sam Billy, Chairman John "Rocky" Barrett and Craig Anderson taking first, second and third, respectively."

Well, first of all, no one has ever accused me of acting respectively(?). Nextly and about as unimportant, the sentence should have read... "Sam Billy (a pro from Ada) took

first and will not be allowed to compete next year since he is obviously superior to the rest of the contestants. Craig Anderson took second by whoopin' somebody named Rocky. Rocky finished third."

I am sure that Rocky's memory of our Consolation Finals match is still foggy due to the shock of having one of his ringers capped by 2 of my own ringers at a crucial juncture of the match.

You also might like to know that the golf team which won the 5 man scramble included 2 Citizen Band Potawatomi: Darrell McCracken of Dallas and myself. Darrell sank several putts in excess of 30 feet and after the 18th hole spent part of his \$60 winnings on a round of cold beers for our team. Our other team members were Bob Curtis, Al Levier, Jr. and Ted Felix.

Best regards,
Craig Anderson

Navarre family honored in North

Dear Editor,

Please accept my apologies for sending you a xerox copy of a letter giving a brief description of my trip to South Bend, Indiana the week of 9th May. I wanted to let all of the relatives share the experiences and knowledge I gained about our colorful family "roots." This was one of the greatest events of my life and it was a truly spiritual as well as educational event.

The only regret that I have is that Bob Navarre did not get to make the trip also as I know he would have experienced the same emotions as I did. As you probably know Bob and I had discussed this trip on Thursday night prior to his death.

Joleen Parr (great-grandmother was Catherine Navarre Patton) and I made the trip to South Bend at the invitation of the Northern Indiana Historical Society. Our hostess was Jeanne Denham, St. Joseph County historian, who has done a lot of research on the Navarre family.

Our first visit was to Pierre Navarre's cabin where a ceremony was conducted dedicating the Navarre cabin as an honorary local landmark. We were greeted by John Warren of the Pokagon Band of Potawatomi. Pierre married Angelique in Chief Pokagon's village in September 1834.

The mayor of South Bend greeted us at a luncheon at the Holiday Inn in our honor. Mrs. Denham, our hostess, really kept us on the run to insure we saw things of interest to the Navarres so in the following paragraphs I will try to give you an insight to things we saw and enjoyed so much.

We were taken to Cedar Grove Cemetery where Pierre is buried.

His wife, Angelique, is also buried there in a mass grave. When a new highway was built they dug up an Indian graveyard and put the remains in the mass grave. The cemetery is adjacent to the Notre Dame golf course. We were given a tour of Notre-Dame and St. Mary's College. We were given access to the archives where we learned some interesting facts relating to our family. I hope to return to spend more time in family research. Two of the interesting things we learned were that Anthony Navarre attended Notre Dame in 1848/1849 and was charged 20 cents for a broken window pane. The archives have been carefully indexed so they are rather easy to use.

We were guests at a Council meeting of the Pokagon Band of Potawatomi Indians, attended a Catholic conference regarding Kateri Tekakwitha, a Mohawk, who will probably be elevated to sainthood in the Catholic Church soon. We were pleasantly surprised to see Father Charles J. Chaput, from Denver, participating in the ceremonies. Bob and Rita Navarre met him about a year ago at St. Gregory's in Shawnee. His great-great-aunt was Judith Navarre (daughter of Pierre). The big news is that he is being installed as the Catholic bishop of Rapid City South Dakota on July 26th. He will be the first American Indian bishop.

Next we visited the Northern Indiana Historical Museum, which includes a display for Pierre Navarre. I also visited Pierre F. Navarre Middle School where his picture hangs in the main office. The principal and faculty made me feel like the "returning hero" as they were thrilled that a descendant of Pierre was visiting their school. They showed me pictures of their annual school pageant honoring Pierre F. Navarre. The principal presented me with school buttons, stickers and a T-shirt, all emblazoned with "Navarre Demons."

Chief Simon Pokagon's grave was also visited. The mayor of Mishawaka, Indiana proclaimed May 12, 1988 Navarre Family Day and presented us a copy of the proclamation. I attended a night baseball game in South Bend's new Coveleska Regional Stadium as a guest of the city. A copy of the proclamation is enclosed for your information as it gives a little history of Peter Navarre (Pierre's son) who later received an allotment about a mile east of Rossville; in fact, the Rossville Cemetery is located on his original allotment.

We also saw the original site of Pierre Navarre's cabin on the east bank of the St. Joseph River, visited the site of old Fort St. Joseph and the

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Letters to the HowNiKan

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grave of Father Allouez who founded the first mission in that part of the country. At Notre Dame we saw a replica of the log cabin chapel built in 1830 by Father Badin, first priest ordained in the Catholic Church in this country.

Some people feel that all of Pierre's male children graduated from the Choctaw Academy and Notre Dame so that is another subject to follow up on for those tracing family history. In closing I would like to quote some of the interesting entries we found in the archives on a page from the Taylor Trading Post regarding the account of Peter Navarre: His mother-in-law had made some purchases and charged them to him - one for whiskey, then two days later a knife and the last entry: "she killed (name was faded) and has disappeared" - so another interesting piece of research to do!

All the people we met were very friendly and helpful as the name Navarre is well known and respected there. If you are looking for your roots I strongly suggest you visit South Bend and the Pokagon Band of Potawatomi Indians. This trip was definitely the high point of my life and I thank God for it!

Sincerely,
Keith J. Navarre
El Paso, Texas

Plaudits for Firelake course

Dear John Lair,
Firelake Golf Course:

I would like to thank you for allowing us to have our fourth OSBI charity law enforcement golf tournament at Firelake. The entire course was in beautiful condition and the addition of the new gas

powered golf carts was met by great enthusiasm from our players.

Speaking of players, we had 92 people from 31 different law enforcement agencies across Oklahoma participate in this year's event. As a result, we exceeded our goal in raising money for the Oklahoma City Foodbank.

Once again, I would like to thank you for your cooperation. I am sure that if there is a fifth annual tournament, Firelake will again be our first choice.

Sincerely,
Ted R. Limke
Director
Oklahoma State Bureau of
Investigation

More good golf course reviews

Dear John Lair,
Firelake Golf Course

I would like to take a moment to formally thank you and your staff for helping make the Mobil Chemical Company golf league a success this year. Considering our league schedules because of our unusual plant operating hours, I'm sure it was somewhat confusing at times, particularly at the front desk. Your patience and perseverance is highly appreciated and we here at Mobil look forward to working with you in the future. Keep up the good work.

Thank you again,
Ed Huntley

Mobil Golf League Chairman

LaFrombois support for HowNiKan

Dear Friends,

Please find enclosed a contribution to help continue the publication.

I especially enjoy the historical articles.

Joseph LaFrombois was my great-great grandfather.

My father, Walter Luthye and his parents Charles and Mabel (Quintard) Luthye are buried in the next plot to Joseph LaFrombois in Silver Lake Cemetery.

Keep up the good work.

Sincerely,
Walter Luthye

My lineage goes thus-Walter Luthye-Mabel (Quintard) Luthye-Madeline? (Watkins) Quintard-Theresa (LaFrombois) Watkins.

Thanks to Tribe and people

Dear HowNiKan,

I'm sitting amidst a pile of papers with names I received at the Pow Wow and a pile of mail and newspapers I received while away. It will take some time to sort it all out.

I want to thank the tribe and all the wonderful people I met for having me and talking with me. Also, many thanks to those who added to my files. I'm sorry I didn't make the last day of the Pow Wow, I didn't feel up to it. I did meet some Otoe/Missouri, Ponca and a few others on my way north out of Oklahoma.

Thanks again for having me.

Sincerely,
Max Breslauer
1383 Greenbay Avenue
Calumet City, Illinois 60409

Can you help with family history?

Sirs,

I read the article about John Bruno with great interest (Page 9, Vol. 10 #7). He is my great-great-

geat grandfather. He is the grandfather of George Lehman who is still alive today. George is my great-grandfather.

I'm working on a family history and I was wondering if I could have some more information on John Bruno. Who is Johnny & Wesley Flynn? Where did they get their information? Are they related to John Bruno also? If I could have their address I would appreciate it.

John Bruno had a daughter named Binnie Belle. She is the mother of George Lehman and she is 1/2 blood.

Any information would be helpful.

Thank you,
M.E. Conner Jr.
Rt. 2, Box 78A
El Reno, OK 73036

New enrollee expresses thanks

Dear Sirs:

It is with great appreciation that I am able to be accepted into the Potawatomi Band of Oklahoma.

The card of membership will be kept by me and my family. The history of the Band I shall treasure.

I have a picture of Chief Joseph LaFromboise and his daughter, Theresa, who was married to my ancestor Thomas Watkins. Should you desire a copy of the picture, please let me know.

May I thank you again, for your kindness.

Sincerely,
Gwenn M. Benedict (nee
MacMillen)
Pasadena, CA

(Editor's Note: Donations to the archives and tribal museum are always welcome - and welcome to the family!)

Pride keeps Indians silent while others shout

By Paul Harvey

A lot of Americans are hypersensitive about their ethnic origins.

Yet, the one group of Americans with the most valid grievance rarely speaks out in its own defense.

We can call a baseball team "Indians" - and American Indians do not object.

We can call a football team "Redskins" - which well might be construed as unflattering and pejorative - and we hear only the mildest expression of offense, never any indignation or anger or threats.

It occurs to me that American Indians let us get away with a degree of discrimination that would cause most other Americans to holler their heads off.

Do they let us get away with it because they do not consider themselves inferior?

Indian tribes in Maine, the Passamaquoddy and Penobscot, no longer wards of the state, have turned poverty-stricken reservations into cement plants, radio stations, logging and

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blueberry industries. Both tribes have representation in the state legislature.

Yet, as Priscilla Attean, the Penobscot tribal representative says, "We are carefully maintaining our old customs."

Their "old customs and traditions" they consider preferable to those that seem now to preoccupy white society.

So whatever we say or do that might tend to demean American Indians as "second-class citizens," tribal pride helps them to know better.

Deep inside, most of them feel "superior" rather than "inferior."

In many nations, natives have been overwhelmed and outnumbered by "outsiders."

Forty-thousand years ago the land we now call Australia was populated by aborigines.

Two-hundred years ago, British ships

dropped anchor off Botany Bay, Australia - and put ashore 700 convicts and their dependents.

Recently the British reenacted their arrival on that continent. This time, along with the white celebrants, were hundreds of "natives" - aborigines who tossed wreaths into the sea as they shouted, "Shame! Shame!" at what they still consider an invasion by Europeans.

Yet the American Indian - with every bit as much reason to complain and to cry "Shame!" - remains silent. Why?

Because sensitivity to slur reflects a negative self-image that American Indians just do not have.

Much of what the white man says about them implies differences between white and red.

Most Indians believe they are different.

And they are secure in that belief.

For watching - as they have for centuries - the folly of the white man's ways, they have no desire for mere equivalence to us.

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NATIONAL NEWS

U.S. Supreme Court rules for Creek Nation bingo

The U.S. Supreme Court has upheld a Tulsa District Court ruling that the Muscogee (Creek) Nation bingo hall in Tulsa is not subject to assessment and collection of state taxes and reaffirmed the tribe's inherent right of sovereignty.

Without comment the Supreme Court rejected the Oklahoma Tax Commission appeal to impose taxes on revenue from the Creek Nation Tulsa Bingo. The facility is located on tribal land known as the old Mackey site, near 81st Street and Riverside Drive in Tulsa.

In September 1987, the 10th U.S. Circuit Court of Appeals in Denver ruled that the state of Oklahoma could not force the tribe to collect and remit the state's four percent sales tax on bingo operations.

Perhaps more significant, the 10th Circuit Court said the 100-acre tract of land where the bingo hall is located, is "Indian Country in the same manner any reservation belongs to Indians."

Legal entanglements for the tribe began in the summer of 1985 when Tulsa County District Attorney David Moss filed charges against the tribe, declared the bingo facility a "public nuisance" and sought to padlock the doors. In July of that year, the Creek Nation filed charges against Moss and the Oklahoma Tax Commission after the Oklahoma State Supreme Court ruled against the tribe saying the state did have jurisdiction over the bingo operation.

Claude Cox, Principal Chief of the Creek Nation, was confident the high court would rule in the tribe's favor. "We have kept on top of this case and the issues involved from the beginning," said the Chief. "I always figured the Supreme Court would uphold our (sovereignty) rights and not let the state intervene in tribal affairs."

Tulsa attorney John Echols, who has represented the tribe from the beginning of the "bingo case", made the trip to Washington D.C. to file legal briefs with the Supreme Court. While there with Chief Cox and others, the contingent met with U.S. Department of Justice officials, Assistant Secretary of the Interior Ross Swimmer and Oklahoma's Senator Don Nickles. "We did a lot of lobbying," said Echols, long an advocate for Indian tribal sovereignty.

Echols believes the high court's action is "extremely important and significant" for tribal sovereignty. "This has put to rest the argument that Creek land holdings and tribal territory were abolished at statehood (1907). The Creeks have a land base and a territorial base."

The decision will now allow the

tribe to seek economic development more aggressively and will let the tribe concentrate on its existing businesses.

"We've a decision," says Echols, "that says (the tribe) can operate a business attracting non-Indian customers without imposing state sales tax. This decision is worth a lot of money to the Creek Nation."

The tribe can now operate without the threat of lawsuits by Oklahoma state agencies and may begin exploring the opportunities that come with sovereignty.

"The Oklahoma Tax Commission is back where they belong (out of tribal affairs)," said Echols.

State jurisdiction covers off-reservation activities

In a decision on May 9, the New Mexico Supreme Court held that when a tribe breaches a contract with a non-Indian hired to perform work outside the reservation, the non-Indian may sue the tribe in state court for breach of contract.

In *Padilla v. Pueblo of Acoma*, the court held that the state court could exercise jurisdiction over the tribe for liability claims arising from the tribe's off-reservation conduct.

The Acoma Pueblo were not organized under the Indian Reorganization Act and had never waived sovereignty. It hired a roofing consultant in connection with an off-reservation project.

The consultant claimed the tribe breached its contract, and he sued in state court.

Simulcasts not subject to approval

Assistant Secretary of the Interior Ross Swimmer told officials of New Mexico's Sandia Pueblo that contracting for simulcast transmissions of horse racing does not require approval from the Department of the Interior.

In a June 9 meeting with Pueblo Governor Joe Luzan and other tribal officials, Swimmer said it was the opinion of the BIA that simulcast transmissions from certain horse-racing tracks for off-track betting on the reservation are not subject to Section 81 of 25 USC.

However, he said, "if the tribe's operations are contracted with a third party, which may affect the use of trust lands, the tribe must notify the BIA so it can re-examine its determination with respects to Section 81."

House Committee rejects tax on Indian fishing

The House Ways and Means Committee ordered reported without dissent a bill providing that fishing income derived by individual members of an Indian tribe, or by a qualified Indian entity, is exempt from federal and state

income taxes.

The amended version of H.R. 2792 sailed through committee and will go to the full House where it is expected to prevail over another version passed earlier by the Interior and Insular Affairs Committee.

The amendments made by the bill apply to all taxable years beginning before or after the date the amendments are enacted.

The committee intends for the bill to cover all litigation presently before or pending with the Internal Revenue Service.

IHS and tribal contractors may recover funds

The Indian Health Service, which had reimbursed a medical practitioner for services provided to an Indian shooting victim, was reimbursed the full amount under the Victim and Witness Protection Act.

Under the Act, a court may order a defendant convicted of a federal crime to make restitution to any victim of his crime.

In the event of bodily injury, the court may order the defendant to pay for medical and non-medical care relating to the injury.

In a decision by the 10th Circuit Court, the court held that the IHS, which reimburses private health care providers for services rendered to eligible Indians, could be considered the victim.

Creek Nation, Okemah propose joint venture

The city of Okemah has agreed to participate in an economic development project manufacturing women's wear with the Muscogee (Creek) Nation according to tribal Principal Chief Claude Cox.

The Okemah City Commissioners voted to donate, with provisions, an initial tract of ten acres at its industrial park to house the industry. The park is located in Okemah south of Interstate 40 and one mile east of Highway 27. The city owns an 80 acre industrial park.

The Paradise Resources Group manufactures and sells women's career wear. The product will be marketed to 25-44 year old business and professional women.

The group became acquainted with the tribe through the efforts of Oklahoma State Senator Ted Fisher (Dist. 12), Senator Billie Floyd (Dist. 13) and Representative Glen Johnson (Dist. 24). Fisher is vice chairman of the economic development committee, Floyd is from Holdenville and Johnson is from Okemah.

"We actually worked this project backwards," said Gary Hold, planner and marketing analyst for the Paradise Resources Group. "We found a niche in the marketplace

and then developed the products, the sales force and the people. After we put the plan together, we began looking for venture capitalists. There aren't too many (investors) around."

A special meeting of the Okemah City Council was called on June 14 to hear proposals and gather information. Attending that meeting were representatives of the Creek Nation, the Oklahoma Department of Commerce, Okemah city officials and Holt. Though nothing has been confirmed, Okemah is applying for a Department of Commerce Community Development Block Grant to be applied in the economic venture.

According to Mahaffey, the city of Okemah is eager for the tribe to establish an industry. The city manager said that there exists an available workforce of garment workers because of the closing of the garment factory near Pharoah.

Holt also believes that the joint venture is viable and will be profitable for the tribe and the area. "I see the Creek Nation as an important factor in business. There are so many advantages in dealing with the Creeks that have just come to light because of recent court rulings. I think this endeavor will be rewarding for the tribe and will bring jobs to rural Oklahoma."

Chief Cox has said his office will attempt to put the formal package together and submit it to the National Council office to be placed on the agenda for the July 30 regular session.

Appeals Court validates Chickasaw sovereignty

(Taken from the Chickasaw Times)

The U.S. Tenth Circuit Court of Appeals in Denver has ruled, by a two to one vote, that the Chickasaw Nation is "a sovereign entity whose status is subject to and limited by congressional power alone . . ." The ruling was made on May 18, 1988 and was the result of a recent case whereby the state sued the tribe in 1985.

The case, styled *Oklahoma Tax Commission vs. Jan Graham and the Chickasaw Nation*, was filed in Murray County district court by the tax commission and sought a restraining order to prevent the tribe from selling tobacco products and ordered the tribe to collect taxes on its bingo games.

The Chickasaw Nation asserted its rights under "sovereign immunity", which simply means that it cannot be sued unless it gives such permission, and removed the case from the district court to the federal court in Muskogee. The federal court ruled in favor of the tribe and dismissed the case.

Tax Commission attorneys
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appealed the case to the Tenth Circuit Court in Denver. The Denver court ruled in favor of the Muskogee court.

The Tax Commission attorneys then asked the U.S. Supreme Court to hear the case. The U.S. Supreme court remanded the case back to the Denver court with instructions to further study the case in light of previous supreme court decisions.

The Denver Court again ruled in favor of the Chickasaw Nation and wrote, "... Thus, we noted in our prior opinion, absent its consent, the Chickasaw Nation is subject to suit only under conditions prescribed by Congress."

Lutherans call for "Treaty Beer" boycott

The Lutheran Human Relations Association of America is renewing its boycott of "Treaty Beer." This product is being marketed in Washington, Oregon, Wisconsin and other states by an anti-treaty group. Proceeds from the product are to be used to lobby Congress to abrogate all the treaties with Indian nations.

The promoter of "Treaty Beer," Dean Crist, is the organizer of the anti-treaty group called "Stop Treaty Abuse." He was recently arrested for disorderly conduct after witnesses reported to officers that his truck hit an occupied, stationary van owned by a Chippewa fisherman, and narrowly missed hitting two young Chippewa women who were walking near a boat landing.

Crist recently appeared in the state of Washington, promoting the beer product. The Governor of Washington State asked that people refrain from purchasing "Treaty Beer."

LHRAA now calls its members to join in the boycott, and write or call the distributors and producers of this product, which promotes racism, dissension and animosity against our Native American brothers and sisters. Watch for the product, let the distributors know about the boycott, and ask for their cooperation in getting it off the market.

The brewer is Schoenling Brewing Co., 1625 Central Parkway, Cincinnati, Ohio, Ph: (513) 241-4344. According to Ken Lichtendahl, a spokesperson for the company, the brewery is (as of press time) "reviewing the contract with the promoter, Dean Crist. The Board of Directors of the brewing company will make the final decision about continuing production."

LHRAA has furnished materials, arguments and clippings to the brewer, and has sent a formal communication asking them to stop production.

Last summer LHRAA passed a resolution calling for a boycott of "Treaty Beer." Hibernia Brewing Company in Eau Claire, WI, largely because of the boycott, quit producing the product. While this product, so symbolic of hate and racism, is being exported, other symbols such as bumper stickers and caps saying "Save a Walleye - Spear an Indian," and "Save a deer - shoot an Indian" have appeared in Wisconsin. The most recent is a poster, showing a loaded handgun pointed at the viewer, with the message "Spear this."

The situation in Wisconsin is so serious that LHRAA, in concert with other civic, environmental and peace groups is in the process of formalizing a new pro-treaty coalition called HONOR.

For those in Washington and Oregon who thought that these battles were over ten years ago, and who have been working with LHRAA now, we commend you for your work and rely on your expertise. For caring Christians, we ask for your help.

World class rodeo at Tingley Coliseum

(Albuquerque) - The Coors Indian National Finals Rodeo will return to Albuquerque's Tingley Coliseum on the New Mexico State Fairgrounds November 17-20, 1988. A total of four performances will pit the top bucking stock of the professional rodeo circuit against top event winners from the nine INFR regions in the United States and Canada.

They will be competing for \$75,000 in prize money and awards for saddle and bareback bronc riding, bull riding, calf and steer roping, steer wrestling, team roping, barrel racing, and the coveted title of All Around Champion.

A pow wow and trade show will be held in conjunction with INFR '88 in the Ag Exhibit Complex adjacent to Tingley Coliseum.

The Coors Indian National Finals Rodeo offers world class rodeo competition, colorful Indian dancing, authentic arts and crafts and traditional Indian food. Proceeds from the event help fund a Native American scholarship program.

Texas Indian board probably will survive

Austin, Texas - Although the Texas Indian Commission might be retained, its emphasis will shift to provide more assistance to urban Indians, says a Sunset Advisory Commission official.

The Indian Commission, under a compromise agreement, would be expanded from three to six members and would have to

develop a plan to become a non-profit organization within four years.

Representatives from the Alabama-Coushatta, Tiguas, Kickapoos, and non-reservation Indians would sit on the commission.

The Sunset Advisory Commission, which had voted earlier this year to abolish the Indian Commission, voted 5-4 on June 28 to recommend that the commission be retained for another 4 years.

The Sunset Commission had said that because Texas' two major reservations, the Alabama-Coushatta and the Tiguas, are now being placed in federal hands, the commission was no longer necessary.

The elimination of the Indian Commission could be "a potential insult to the Native Americans in our state," said Rep. Al Granoff (D-Houston).

Thousands of Indians who do not live on reservations will not benefit from the federal jurisdiction, and the state should assist them, said Rep. Lena Guerrero (D-Austin).

"I'm concerned about the message we send to Native Americans in this state who do not, by either choice or otherwise, live on reservations and do not have the services provided in those particular areas," Guerrero said. "Largely you're left with a government that never truly represented them, a process that has been for some reason, at times, not even able to identify them."

The state should retain the commission until it can decide how federal jurisdiction will affect Indians, she said.

The Commission was created in 1965 and worked primarily with Indians on the Alabama-Coushatta Indian Reservation in East Texas and the Tigua Reservation near El Paso.

About 65,000 Indians live in Texas, 2,500 of whom live on reservations.

Raymond Apodaca, executive director of the Indian Commission, who criticized the Sunset Commission's decision to drop the Indian Commission, said he was happy with the Sunset Commission's new recommendation.

"I've always thought the agency was critical to Indians of this state," he said. "It would have been difficult to understand from an Indian's perspective, not having an Indian Commission in a state with an Indian population this size."

Control of non-Indian land to be decided

Washington - The Supreme

Court on June 20 agreed to decide whether tribes may control, through tribal zoning laws, the use of land owned by non-Indians within a reservation's boundaries.

The justices - in a case of significance to any state in which a reservation is located - said they would resolve a dispute involving the Yakima Indian Reservation in Washington state.

A federal appeals court ruled last September that the Confederated Tribes and Bands of the Yakima Indian Nation had a legitimate interest in regulation - and may zone so-called "fee land" located on its reservation but owned by individuals, most of them not tribal members.

The 9th U.S. Circuit Court of Appeals said the tribe's interest in regulating that land must be balanced against the interests of Yakima County and the federal government.

The Yakima Reservation encompasses 1.3 million acres of land, most of it within Yakima County.

About 5,000 tribal members and about 20,000 non-members live within the reservation's boundaries.

About 800,000 acres, including some 740,000 in Yakima County, fall within the reservation's "closed area" in which the tribe's zoning ordinance allows no permanent structures.

Philip Brendale, who owns 160 acres of land within the reservation's closed area, was barred by the ordinance from selling his land for residential development.

Native American musicians sought

The State Arts Council's folk arts program and the Center of the American Indian, with assistance from the National Endowment for the Arts, are collaborating on an Oklahoma Native American music project.

Dr. Willie Smyth, folk arts coordinator for the State Arts Council, said instrument makers and musicians, including singers, dancers and instrument players, are being sought out for inclusion in the project which will celebrate Oklahoma's Native American music traditions.

Plans call for an exhibit of Native American musical instruments at the Center of the American Indian; a day of workshops in which singers and musicians will demonstrate traditions from different Oklahoma tribes; an evening concert featuring Oklahoma Native American singers, dancers, and instrument players (including a tribute to the radio show "Indians for Indians Hour"); a

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symposium at which scholars will discuss the nature and significance of Oklahoma Native American music; a booklet and cassette tape; and the development of video tapes and education programs for schools, libraries, museums and others.

Interested persons are encouraged to call Smyth at the State Arts Council office in Oklahoma City.

"Our purpose is to help preserve, honor, and better educate people about the rich contributions which Native American musicians have made to Oklahoma culture," Smyth said. "Many Native American music traditions are rapidly disappearing. We need your help in locating and honoring those which still exist!"

The project is also funded in part by the Oklahoma Foundation for the Humanities and the National Endowment for the Humanities.

Move on to designate national Indian week

Fifty-one U.S. Senators have joined a move begun last month by Richard C. Shelby (D-Ala.) to have September 23-30 designated as National American Indian Heritage Week.

Senate Joint Resolution 322 would provide "national recognition for a group of Americans whose contributions, culture, and heritage are an intrinsic part of this country."

Twenty-six Republicans and 26 Democrats have joined the call to mark the 1988 observance. Sen. Shelby's resolution reads in part: "Whereas American Indians were the original inhabitants of the territories that now constitute the United States of America; American Indians and their descendents have made many essential contributions to our nation; the citizens of the United States should be reminded of the assistance given to our founding fathers by the Native Americans and should be aware of the present relationship between the American Indians and the United States. President Reagan is requested to call upon Federal, States, and local governments, interested groups and organizations, and the people of the United States to observe such week with appropriate programs, ceremonies, and activities."

NCAI denounces

Reagan, Treaty Beer

By Nancy Butterfield
Green Bay, WI (NAPA) - Tribal leaders and representatives of non-Indian support groups have formed a unified front to denounce both Ronald Reagan and the makers of "Treaty Beer" for exhibiting racism and ignorance of American Indian rights.

At the midyear conference of the National Congress of American Indians (NCAI), hosted by the Oneida Tribe of Wisconsin, tribal and non-Indian leaders held a press conference where they condemned the anti-treaty effort represented by "Treaty Beer," and poured a can of the brew in the garbage.

"Awareness is our goal, not striking back," said NCAI Executive Director Suzan Harjo, "We have to let fair-minded people know what is unjust and racist." The beer was created by Dean Crist, a pizza vendor from Minocqua, WI to raise money to fight Indian treaty rights. Labeled "The True Brew of the Working Man," the beer is marketed by an organization calling itself "Stop Treaty Abuse."

Representatives of Indian and non-Indian organizations at the conference also formed a national network to monitor and counteract the work of the anti-Indian groups. Gaiashkibos, NCAI first vice president, will organize a conference call in mid-July to coordinate the work of the coalition.

Wisconsin Governor Tommy Thompson, who had just addressed the NCAI General Assembly, told reporters gathered at the press conference that he doesn't want to call for a boycott of Treaty Beer, because that would be like providing free advertising. "Nobody is buying it anyway," Thompson said.

But Sharon Metz, executive director of the Milwaukee-based Lutheran Human Rights Association of America, told reporters Thompson's approach was not realistic. "I don't think we can just ignore Treaty Beer and hope that it will go away," she said. Metz said Wisconsin officials should deal with Crist head-on, following the example of Washington Governor Booth Gardner and U.S. Senator Daniel J. Evans (R-Washington), who let Crist know neither he nor his beer was welcome in Washington State. The brew fell flat in that state, where Indian leaders and non-Indian supporters took quick action to head off a plan to sell it there. Because of widespread publicity announcing a boycott, no advertising agency would agree to represent the product.

NCAI leaders also were vocal in their criticism of anti-Indian remarks made by President Ronald Reagan when a Soviet student asked him about human rights for American Indians during his recent trip to Moscow for a summit meeting with Soviet Premiere Mikhail Gorbachev.

Reagan responded by telling the student that the U.S. government had "provided millions of acres of land for what are called

preservations, or reservations, I should say . . . and we set up the Bureau of Indian Affairs to help take care of them." Reagan further said Indians are free "to leave the reservations and be American citizens along with the rest of us, and many do."

"Maybe we've made a mistake," Reagan concluded. "Maybe we should not have humored them in wanting to stay in that kind of primitive lifestyle."

Gaiashkibos, of the Lac Courte Oreilles Chippewa Tribe of Wisconsin, said, "We'd like to remind President Reagan, who humored Indians, that when our grandfathers signed the treaties, there was very little humor. The treaties were drafted by lawyers, by men of letters, in their language."

"The U.S. government wanted those words. The treaties were written by the U.S. government. They were sacred treaties, and we are very displeased with the chief executive's remarks. His remarks show a real ignorance of the history and concerns of American Indians."

High court to hear custody case

The U.S. Supreme Court has agreed to review a Mississippi Supreme Court decision upholding a non-Indian couple's adoption of twin Choctaw infants.

The case likely will focus the public's attention once again on the Indian Child Welfare Act (ICWA) - a law that was at the core of a recent, well-publicized dispute over the adoption of an Indian child by a white couple.

In the meantime, the Senate Select Committee on Indian affairs is considering amendments that would expand the law giving the tribes even broader authority over the adoption of Indian children.

Reagan Administration officials have denounced the amendments as "pure racism" and "contrary to sound, prevailing public policy in this country . . . in adoption and child custody cases."

In the case before the Supreme Court, the Mississippi Band of the Choctaw sued to have the adoption of twin Choctaw infants voided arguing that the state court had no authority to approve the adoption even though the natural and adoptive parents consented.

The tribe said such matters are under the control of the tribal courts as stated in the Indian Child Welfare Act.

According to the law, which was enacted to ensure that Indian children would be exposed to their culture, the tribal courts have jurisdiction in all adoption cases involving enrolled tribal members.

The amendments now before

Congress would, among other things, extend the tribe's jurisdiction to Indian children whose parents may not be enrolled members of the tribe.

Interior Secretary Donald Hodel and Assistant Secretary for Indian Affairs Ross O. Swimmer are opposed to the amendments and told the Senate Select Committee the amendments do not adequately consider the best interests of the child.

In testimony before the committee on May 11, Swimmer said he was opposed to expanding the definition of "Indian child" and said the law should be limited to enrolled members whose birth parents live in Indian Country.

If the family does not live in Indian Country then the state court should have jurisdiction, Swimmer said.

In recent weeks the Navajo Tribe has received widespread publicity by intervening in a white couple's adoption of a 9-month-old Navajo baby who had lived with them since birth.

Although an amicable accord was reached - the tribal court ruled that the couple could have permanent guardianship of the child - the case put the spotlight on the Indian Child Welfare Act and raised concern among non-Indians about its ramifications.

Tribes liable for legal fees

The U.S. Supreme Court has let stand a ruling that refused to award nearly \$3 million in attorneys' fees to Indian tribes who won a lengthy court battle against Washington State over fishing rights.

The 9th U.S. Circuit Court of Appeals ruled that a federal law reimbursing the winning lawyers in a civil rights case does not apply to the lawsuit brought by 21 tribes in the state of Washington.

The case stems from a 1970 lawsuit in which Indians asserted that their fishing rights in Washington State waters were based on a treaty signed in 1885.

Although the Supreme Court upheld the tribes' fishing rights in 1979, years of litigation over legal fees followed.

In 1985, a federal court judge ordered Washington State to pay the tribes' legal fees which totaled \$2.95 million.

That decision was overturned by the 9th Circuit. The court said the case was a dispute over the interpretation of the treaty and not a civil rights case.

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St. Mary's Mission burial records: Part III

INDIAN BURIAL RECORDS OF THE ST. MARY'S MISSION,
NEAR CENTERVILLE, LINN COUNTY, KANSAS

The following register of burials records the Potawatomi buried at the Kansas Sugar Creek community and St. Mary's Mission. Most tribal members will find they have ancestors buried at the Kansas sites. The records were kept by the Catholic Church and many of the names were recorded phonetically so may not reflect the correct spellings.

REGISTER OF BURIALS 1847

sacraments.

5. January 21. Joseph Topach, about 38 years old, has been buried fortified by all the sacraments.
6. January 23, 1847. Joseph Papi, about 36 years old, has been buried fortified by all the sacraments.
7. January 31. Minissinokme, 60 years old, has been buried fortified by all the sacraments.
8. February 20, 1847. Mu A. Mitata, widow, about 60 years old, has been buried fortified by all the sacraments.
9. February 27, 1847. Archange Akwepiko, about 36 years old, wife of Ennabia, died yesterday and has been buried fortified by all the sacraments.
10. March 9. Leo Makiziss, about 65 years old, died six days ago and has been buried fortified by all the sacraments.
11. March 25, 1847. Pierre, six months old, son of Pierre Katah and Marguerite Kichnokwe, died yesterday and has been buried.
12. March 19, 1847. Paul, several months old, the son of P. Chapotchi and Angela Nanatowakme, died yesterday.
13. March 30, 1847. Anna Kiclapa, about 18 years old, daughter of Ignatus Massugate, died before yesterday and has been buried fortified by all the sacraments.
14. April 1, 1847. Monique Kichkoto, about 14 years old, daughter of May Komwokwe, died yesterday and has been buried fortified by all the sacraments.
15. April 12, 1847. Louis, about four years old, son of Louisson and Newtona, died yesterday and has been buried.
16. May 6, 1847. Magdalene Kettjo, about 45 years old, wife of Leo Kovosse, died yesterday and has been buried fortified by all the sacraments.
17. May 7. Lisetta Pokami, about 17 years old, died yesterday and has been buried.
18. May 8, 1847. Catherine Apitchebg, about 70 years old, died yesterday and has been buried.
19. May 8, 1847. Maria Mitadi, about 60 years old, died yesterday and has been buried.
20. May 7, 1847. Herman Kipmote, son of Francois Kipemocle and H. Tikamn, died yesterday and has been buried fortified by all the sacraments.
21. May 11, 1847. Therese Rose Kmade, about 45 years old, the wife of Pierre Droyand, died yesterday and has been buried.
22. May 20, 1847. Marie Anne Tchabota Kitchionokme, about 50 years old, wife of Joseph Touski, died yesterday and has been buried fortified by all the sacraments.
23. May 23, 1847. Josette Wawakma, about 40 years old, the wife of deceased Patrick, died yesterday and has been buried fortified by all the sacraments.
24. May 28, 1847. Mekiteokote, about 50 years old, died yesterday and has been buried fortified by all the sacraments.
25. May 27. Jean, about ten years old, the son of Wesauwoikwa and Elizabeth Kwesimakma, died yesterday and has been buried.
26. June 7, 1847. [blank space instead of name], about three years old, the son of Waskike and Maria Pimouwe, died yesterday.
27. June 12, 1847. Josephine Ateba, about 30 years old, the wife of Wabakosi, now deceased, died yesterday and has been buried fortified by all the sacraments.
28. July 24, 1847. Pierre Hemimag, about 17 years old, died yesterday and has been buried fortified by all the sacraments.
29. July 24. John Baptiste, 13 years old, the son of Pierre Ponintakmi, died yesterday and has been fortified by all the sacraments.
30. July 28, 1847. Francis Okwekach, about ten years old, son of Bas. Pipishke and Marie Charlotte, died yesterday and has been buried fortified by all the sacraments.
31. July 8, 1847. Marie Pekos, about 25 years old, died yesterday and has been buried fortified by all the sacraments.
32. July 30, 1847. Theresy, a few months old, the daughter of Francis Namakukug and Marie Wewatisa, died yesterday and has been buried.

33. August 14, 1847. John Baptiste, ten months old, the son of Ennebia and Arch. Akwepiko, died yesterday and has been buried.

34. August 18, 1847. Elisabeth Pecka, about nine years old, the daughter of Marie Annie Shakwi, died today and has been buried fortified by all the sacraments.

35. August 19, 1847. Elisabeth Swawki, about 22 years old, wife of Louis Wapet, died yesterday and has been buried fortified by all the sacraments.

36. August 25, 1847. Angelique Makitanikwe, about 28 years old, the wife of F. Kachkwe, died yesterday and has been buried fortified by all the sacraments.

37. August 27, 1847. Joseph Naboit, about 36 years old, died yesterday and has been buried fortified by all the sacraments.

38. August 27, 1847. Laurence Osakinuki, about 22 years old, married to Th. Matchiowenokwe, died yesterday and has been buried fortified by all the sacraments.

39. September 2, 1847. Ignatius, a few months old, the son of P. Pemtikwidjuk and Therese Wauakwe, died yesterday and has been buried.

40. September 4, 1847. Therese Matchiowinokme, about 22 years old, the wife of L. Osakinuki, died yesterday and has been buried fortified by all the sacraments.

41. September 4, 1847. Joachim, a few months old, the son of T. Nabach, deceased, died today and has been buried.

42. September 5, 1847. Joseph, a few months old, the son of P.P. Pamkaumi and A. Chamna, died yesterday and has been buried.

43. September 8, 1847. Marie, a few months old, the daughter of Aloysius Pemsaa and Theresa Nanaswe, died before yesterday and has been buried.

44. September 11, 1847. Angelique Otchikwe, about 30 years old, died yesterday and has been buried fortified by all the sacraments.

45. September 12, 1847. Catherine, about 50 years old, the mother of T. Wacha, died yesterday and has been buried.

46. September 14, 1847. Augustine Kipekosi, about 25 years old, died yesterday and has been buried fortified by all the sacraments.

47. September 17. Theresia, several weeks old, the daughter of Louis Wapit and Elisabeth Swawki, deceased, died yesterday and has been buried.

48. September 20, 1847. Joseph, a few months old, the son of Etienne Otukwen and Cecilia Konia, died yesterday and has been buried.

49. September 21, 1847. Josetta, a few months old, the daughter of Josette Wawakme, deceased, died yesterday and has been buried.

50. September 28, 1847. Ichika, a widow about 70 years old, died yesterday and has been buried fortified by all the sacraments.

51. October 1, 1847. Joseph Pierre Pati, about 26 years old, died yesterday and has been buried fortified by all the sacraments.

52. October 4, 1847. Joseph Mikiehwa, about 60 years old, died yesterday and has been buried.

53. October 9, 1847. Joseph, two years old, the son of L. Pemipoko and M. Phil. Otchikwe, died yesterday and has been buried.

54. October 11, 1847. Therese, about one year old, the daughter of Catherine Wechna, a widow, died yesterday and has been buried.

55. October 14, 1847. Pauline, about four months old, the daughter of Pierre Sakomag and Marcelline Minnissmokme, died before yesterday and has been buried.

56. October 15, 1847. Louis Ayowe, about 50 years old, died yesterday and has been buried fortified by the last sacraments.

57. October 20, 1847. Magdalene Hatchiome, about 100 years old, died yesterday and has been buried protected by the last sacraments.

58. October 23, 1847. Francis X. Peminakiney, about 46 years old, died yesterday and has been buried fortified by the last sacraments.

59. October 24, 1847. Catherine Mennipwe, about 70 years old, died four days before this and has been buried fortified by all the sacraments.

60. October 26, 1847. Cathernine Ambie, about 60 years old, died yesterday and has been buried fortified by all the sacraments.

61. October 26, 1847. Jean, about two years old, the son of Ann Wapimag and P. Pauwi, died yesterday and has been buried.

62. October [no date] 1847. [blank] daughter of Elisabeth Kio-tachkamokwe, about one year old, died yesterday.

63. October 27, 1847. Elisabeth Kwasimakwe, about 30 years old, died yesterday and has been buried fortified by all the sacraments.

64. October 27, 1847. Maria Anne, about a month old, daughter of Magdelaine Watchki, died yesterday and has been buried.

65. October 30, 1847. Marie Anna Shakmi, about 36 years old, the wife of

Continued, next page



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St Mary's burial records - continued from previous page

T. Okwegach, died before yesterday and has been fortified by all the sacraments.
66. October 30, 1847. Samuel, about five years old, the son of Lawrence Bootrand and Adelaide Keebo, died yesterday and has been buried.
67. November 2, 1847. Anthony, about four years old, the son of T.B. Pamdja and Marie Hematkojikwe, died three days before this and has been buried.
68. November 4, 1847. Angelique Newtona, about 36 years old, wife of L. Louison, died yesterday and has been buried fortified by all the sacraments.
69. November 4, 1847. Nauwatug, about 25 years old, died before yesterday and has been buried fortified by all the sacraments.
70. November 8, 1847. Gabriel Fchakpwoma, about 56 years old, died before yesterday and has been buried fortified by all the sacraments.
71. November 10, 1847. Pierre Otukwen, about 46 years old, married to Pauline Pikansi, died before yesterday and has been buried fortified by all the sacraments.
72. November 15, 1847. Therese, about five years old, the daughter of Wesaunikwa and Elisabeth Kwininokwe, died yesterday and has been buried.
73. The daughter of Frowe Peminckking and Maria Kichoma, two days old, died yesterday and has been buried.
74. November 18, 1847. Catherine Nickanda, about 30 years old, the wife of Jacques Onakise, died before yesterday and has been buried fortified by all the sacraments.
75. November 20, 1847. Joseph, about three years old, the son of Otachkwen, deceased, died yesterday and has been buried fortified by all the sacraments.
76. December 24, 1847. Antoine Niejoakwot, about 17 years old, the son of Louis Bertrand and Marie Anne Achoe, died today and has been buried fortified by all the sacraments.
77. December 18, 1847. Marie Mowach, about ten years old, daughter of T.B. Nowekoto and Josette Pokwi, died yesterday and has been buried.
78. December 1847. [no date] Nenckapine, about 70 years old, has died. This year 79.
[Actually 78 deaths recorded in 1847.]

1848

1. January 9, 1848. Joseph Nechap, about 40 years old, died yesterday and has been buried fortified by all the sacraments.
2. February 13, 1848. T.B. Menakwi, about 26 years old, married to Magdalene Watchki, died yesterday and has been buried fortified by all the sacraments.
3. January 1848 [no date]. Aloysius Pemosna, married to Therise Nand-swe, has died.
4. March 5, 1848. Marguerite Komsokwe, about 60 years old, died before yesterday and has been buried fortified by all the sacraments. Sugar Creek.
5. March 5, 1848. Joseph, five and a half months old, son of Louis Pom-poko and Marie Philomena Otenikwe, died yesterday at Sugar Creek.
6. April 10, 1848. The son of Francis Sinnipinim and Angelique Nasakwis, about tow years old, died yesterday and has been buried.
7. April 11, 1848. Elisabeth Nipoka, a widow about 70 years old, died yesterday and has been buried fortified by all the sacraments.
8. April 12, 1848. Joseph Otehepug, about 90 years old, has been buried fortified by all the sacraments.

9. April 13, 1848. Marguerite Fchipa, about 40 years old, wife of I. Chapikug, died before yesterday and has been buried fortified by all the sacraments.
10. May 1, 1848. Caterine Mitosakwe, about 28 years old, the wife of Joseph Mikiteonim, died two days before this and has been buried fortified by all the sacraments of the church.
11. May 3, 1848. Nkatchnokwe, about 40 years old, the wife of Francis Kipemose, died before yesterday and has been buried fortified by all the sacraments.
12. May 18, 1848. Andrew Shekwi, about 30 years old, married to Therese Echkipuknamukwe, died yesterday and has been buried fortified by all the sacraments.
13. May 22, 1848. Anthony, about six years old, the son of I.B. Menni-toomag and Marie Fchakoxit, died yesterday and has been buried.
14. May 28, 1848. Pierre, about five and one half years old, the son of Pierre Pemtikwidjik and Numaapum, deceased, died yesterday and has been buried.
15. June 3, 1848. Marie Anne Akona, about 60 years old, a widow, died yesterday and has been buried fortified by all the sacraments of the church.
16. June 5, 1848. Daniel Bourassa, about 20 years old, married to Elis. Pikitta, died before yesterday and has been buried fortified by all the sacraments of the church.
17. June 19, 1848. Elisabeth Wesau Wekonivoi, about eleven years old, the daughter of Anglique Achte, a widow, died yesterday and has been buried fortified by all the sacraments.
18. July 5, 1848. Joseph, about seven months old, the son of Anthony Schikwe, deceased, and Theressie Echkipuknamkwe, died yesterday and has been buried.
19. [blank space] the son of T.B. Fehukinapug, about ten years old, died yesterday and has been buried fortified by all the sacraments.
20. July 23, 1848. Magdaleine, about ten years old, the daughter of the wife of I. Machinambe Peoseas, deceased, died yesterday and has been buried fortified by all the sacraments.
21. August 2, 1848. Paulus Nowatun, about twelve years old, the son of Wenotchkme, died yesterday and has been buried fortified by all the sacraments.
22. August 9, 1848. Theresae, two days old, the daughter of P. Hennitoke and H. Hetannitoke, died yesterday and has been buried.
23. August 14, 1848. Ignatius, about four years old, the son of Aloysius Pemsaa and Thiresue Nanasue, died yesterday and has been buried.
24. September 15, 1848. Anne Kiweokwet, about 60 years old, the mother of L. Wakochug, died yesterday and has been buried fortified by all the sacraments of the church.
25. October 1, 1848. Joseph Myekana, about 70 years old, died September 29 and has been buried fortified by all the sacraments of the church.
26. Novebmer 8, 1848. Joseph Bertrand, about 40 years old, died on November 6 and has been buried fortified by all the sacraments of the church.
27. November 10, 1848. Ignatius Tchisstokin, about 70 years old, died yesterday and has been buried fortified by all the sacraments.
28. December 24, 1848. Jean Pamantetig, about 19 years old, died on the twenty-second preceding and has been buried fortified by all the sacraments.
This year 28 deaths.